Millennial STAR

MANCHESTER STAKE ISSUE

MAY 1960

Millennial STAR

MAY 1960 VOLUME 122 NUMBER 5

Integration or Disintegration T. BOWRING WOODBURY	185
Era of a Prophet HENRY A. SMITH	186
A Stake is Born	
Elder Harold B. Lee, Morning Session	188
Afternoon Session	
Elder Harold B. Lee	195
President Alvin R. Dyer	203
The Stake Presidency	
President Robert Larsen	206
President Dennis Livesey	208
President William Bates	210
Best Wishes from General Authorities	212
New Era Calendar	222
British Mission Statistics	227
Missionary Activities	232

Cover: The Presidency of the newly-formed Manchester Stake; President Robert Larsen, seated, First Counsellor Dennis Livesey, right, and Second Counsellor William Bates, left. The photograph is by Eric L. Fenton.

T. Bowring Woodbury and Bernard P. Brockbank, Editors
Duane M. Thomas and Alan B. MacWhinney, Associate Editors
Pamela Johnson, Editorial Assistant

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s per year ($ 2 foreign), 1s per copy. The STAR ist not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50, Princes Gate, Exhibition Road, London, S. W. 7, England. Printed by Dr. Guenther Zuehlsdorf, Printer, Frankfurt, Germany.

INTEGRATION

or disintegration

IN a recent survey of those baptised in 1956, it was found that 41% are no longer active. Of the male membership baptised, 34% hold no priesthood and 36% still hold the Aaronic Priesthood only.

Of the converts made in 1957, 37% do not attend church at present. 31% of the male converts hold no priesthood and 33% still hold the Aaronic Priesthood only.

The facts are clear. We are losing about four out of every ten converts made. Only about one third of the male converts go on to achieve the Melchizedek Priesthood.

In a Church where great stress is made on the worth of each individual soul, these are distressing figures. The back door is wide open. Integration, the art of bringing our brothers and sisters into full fellowship after baptism, has dis-integrated. It is no longer a question of our seeking the one lost sheep who has strayed from the ninety and nine. It is a matter of seeking the forty.

In the world of business, careful records are kept when money is received. We must know just when it came in, where it is now, and make proper accounting for every cent of it. Then, not fully trusting the keeper of the books, we annually bring in an auditor to check the work of the bookkeeper to see that incoming funds are properly accounted for and in balance.

None of us would put a value on a soul. The Lord tells us only that the soul is of "great worth in the sight of God." Should we as accurately keep track of the soul that comes into the Church as of the funds that come into a business? Should we have an auditor that checks up on us to see that we carefully and honestly do our work of accounting for each soul, just as he would in an audit of our business books?

In the British Mission, we have a three-fold integration system:

1. Every member makes every new member feel welcome.

2. A personal welcome is extended to each convert by the branch president, the heads of all auxilliaries and priesthood leaders with a special invitation out to meetings.

3. A special appointment is made of couples who are advisors to act as a personal integration committee and who are assigned to specific converts to work with them until they are fully fellow-shipped into the Church. (See "At One With the Spirit" by Alvin R. Dyer in November 1959 *Millennial Star.*)

Are new members important? Are they important enough to integrate fully into our Church service in order that they will not slide out through the back door? Is one soul more important than another?

An honest answer to these questions will cause us all to want to do our part in seeing that every new member becomes an old member in the Church. Let us lose not a single soul. And let us lose not a single moment in putting into operation the integration programme of the British Missions . . . for it is either integration, or dis-integration. TBW

ERA OF A PROPHET

by Henry A. Smith
Editor THE CHURCH NEWS

WHEN President David O. McKay convened the One Hundred Thirtieth Annual Conference on Sunday morning, April 3, he was presiding over his twentieth general conference as President of the Church.

This decade of his presidency has witnessed some of the most phenomenal growth and development of any like period in the Church's 130 years of history. Under the strength and inspired wisdom of his leadership the Church also stands today on the threshold of a glorious new decade—likely to reach startling proportions in growth and expansion.

President McKay assumed leadership of the Church when the '50's were in their infancy. Pledging that "I shall do my best so to live to merit the companionship of the Holy Spirit," the beloved leader was sustained as President of the Church at a Solemn Assembly in the Salt Lake Tabernacle on Monday, April 9, 1951.

It has been in very deed a "golden decade"—one in which the Church has taken on a real "international look." President McKay's first visit to Europe as President of the Church in the summer of 1952 convinced him of the "nearness of the people of the Church in Europe to the Church in America." It was on this occasion that he selected the site for erection of the Swiss Temple and also viewed the property for contemplated purchase on which the British Temple now stands.

It was his announced feeling that the Latter-day Saints in the nations of the world would remain in their homelands and build up the Church where they lived, if they could be provided with the great spiritual blessings of the temple. He has pointed much of his effort in this direction as evidenced by the fact that of the four temples he has dedicated in this first decade of his presidency three have been in foreign lands—Switzerland, England and New Zealand. President McKay also officiated at the dedication of the Los Angeles Temple.

First fruits of his clearly defined, "international policy" came just recently when the first stake of the Church was created in Europe—the Manchester Stake in England. Erection and dedication of the Temple in the British Isles had resulted in stabi-

lity of Church units within the British Mission. Thus commenced a realisation of President MacKay's "vision" of 1952.

The same Sunday also saw the creation of the first stake of the Church in Australia. Creation of a stake in far off New Zealand followed in the wake of dedication of the first temple in that land.

This is but part of the evidence of tremendous growth during the decade just closing. A few statistics will help in visualising this period of progress.

The 1950 annual report, which was released at the April Conference of 1951 which conference sustained President McKay as "Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints" showed the Church membership at the year's end as 1,111,314. Though figures have not been released on the membership at the close of 1959, it is expected they will exceed 1,625,000. This represents a gain of more than a half million members or approximately a 50 per cent increase.

There were 184 stakes in April of 1951. Today, there are 294 stakes in the Church, an increase of 110 stakes or more than 50 per cent.

In 1951 the report showed a total of 1,541 wards and branches in the stakes of the Church. Today there are approximately 2,600. Again the ratio of more than 50 per cent increase holds good.

The creation of five new missions in the past year brings the total to 52 missions. The latest created was by the division of the British Mission. The number of missions when President McKay assumed the presidency of the Church was 43.

Another interesting evidence of increasing momentum within the Church is in the number of yearly converts brought in by missionaries. The 1950 total was 14,700. Converts in the stakes and missions for 1958 were 33,330. This was the largest number of any year previous, though it is expected the figures for 1959 will top these.

President McKay has helped individually to bring about these great increases. He has visited in many lands and has been in many of the stakes and missions, lending his radiant personality and deep spirituality to the efforts of missionaries.

These world visits since he became President of the Church have included all of the European Missions, some of them several times; a trip to South Africa where he was the first General Authority to visit that mission; the missions of South America, Central America and Mexico; the islands and missions of the Pacific, including Australia and New Zealand.

These travels have earned him recognition among his associates as one of the all-time great missionaries of the Church, and its most widely travelled President.

President McKay has also travelled extensively to dedicate chapels, to address special gatherings of the saints and especially the young people. One of the dramatic events of his colourful and dynamic career occurred last January 3, when, from the Salt Lake Tabernacle by means of a closed circuit broadcast, he addressed nearly 250,000 young people and their leaders assembled in congregations from one end of the land to the other.

By his side in all of these travels, sharing in his accomplishments and the recognition that has come has been his lovely, and gracious companion, Mrs. Emma Ray Riggs McKay. Members of the Church everywhere have opened their hearts to this gracious "first couple" of Mormondom.

A STAKE IS BORN

On March 27th 1960, the first Stake of Zion in Europe was organised in Manchester. Saints gathered to the Hippodrome Theatre in Manchester, some having travelled great distances to attend. All were well rewarded at the outstanding inspirational meetings held under the direction of Elder Harold B. Lee of the Council of the Twelve and President Alvin R. Dyer, Assistant to the Council of the Twelve. In this issue, you will find the words of our inspired leaders spoken at those meetings.

Elder Harold B. Lee — Morning Session

MY beloved brothers and sisters, I come to you today, with a heart full of gratitude for this privilege and opportunity, for being permitted to be in your company, and for the extreme joy that I have experienced during this last week, as we have met intimately on a discussion of the vital problems that concern the organisation of a stake of Zion.

For the benefit of the visitors here today, and to many who are members of the Church, in order that there might be some understanding of what such an organisation contemplates, I should like to make a few preliminary observations and explanations. As President Dyer and President Woodbury and I set ourselves to the task of interviewing the various leaders of the districts which would be brought into this stake, we were amazed to find that by and large, the greater number had been members of the Church for less than five years. Two, three and four years was the usual average. It was a rare thing to find one who was baptised as a member when he was eight years of age. Most all had come in more recently.

Therefore, with that in mind, that we might all understand together, I would like to present to you one or two facts. First, may I make an explanation of what we mean by a stake? To our newspaper friends who have inquired, we have said a stake is what you would think of a diocese, or more properly, we might have said (because the word stake is an older term) a diocese is like an organised stake.

Way back in the Old Testament times, Isaiah made reference to this organisation when he said:

"Enlarge the place of thy tent, and

let them stretch the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes." (Isaiah 54:2)

In other words, the clear connotation of a stake was as the supporting arms of the ridgepole of the tent, the tent representing the whole of Israel, subdivided into these units called stakes. In our day, there has been given us, by revelation, a little more enlightenment on that subject. When the Lord explained this, speaking of the gathering place for His saints in this dispensation, He said:

"Until the day cometh when there is found no more room for them;" (meaning the gathering places) ". . . and they shall be called stakes, for the curtains or the strength of Zion." (Doctrine & Covenants 101:21)

Clearly again emphasising what Isaiah had said, that an organised stake is intended to strengthen the whole of Zion or the body of the Church.

As though to imbue us with those same qualities, the elements of growth, the Lord has enjoined us in these words:

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (Doctrine&Covenants 82:14.)

Now what do we mean when we use the word "Zion?" In some Biblical references, and in modern scripture, Zion is referred to as a place—a city. In other places it is referred to as a continent; but in another sense, the Lord has spoken of Zion in these words:

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn." (Doctrine & Covenants 97:21)

In other words, he is saying again what the Master said: "The Kingdom of God is within you." Here, within the righteous heart of every member of the Church might be said to be the seed-corn of the growth of the Church. The pure in heart is the beginning of the growth of Zion. When the Lord therefore said: "Zion must increase in beauty, and in holiness," he was saying in effect, every individual member of the Church must strive to improve himself therein, within his own station, becoming greater in order to strengthen the place where he lives.

It reminds me, as I contemplate that, of the old Chinese proverb which goes something like this:

"If there's righteousness in the heart, there's beauty in the character; if there's beauty in the character, there's love in the home; if there's love in the home, there's harmony in the nation; and if there's harmony in the nation, there's peace in the world."

"Zion must increase in beauty and in holiness." Therefore, as He says, "Zion must arise and put on her beautiful garments," there again using a figure of speech which has been used by the Lord in reference to the Church; that the Church, or Zion, was to be considered as a bride, being adorned for her husband, the Lord, to present herself in beauty and in holiness before Him.

Now what is the purpose of a stake? Why have we thought it advisable to organise you from districts of the Mission into an organised stake? In one of the earliest revelations given to us in this day, the Lord made this

A sea of hands raised to sustain the new stake authorities.

very clear when He said, "For thus shall my church be called in the last day, even the Church of Jesus Christ of Latter-day Saints." (Doctrine & Covenants 115:4) Now, I would have you remember that. He did not say that this was to be known as the L.D.S. church, He did not say it was to be known as the Mormon church, He said it was to be known as the Church of Jesus Christ of Latter-day Saints.

When He spoke to the saints on the Western continent and someone asked Him by what name His Church should be known, He said:

"How be it my church save it be called in my name . . . for if it be called in the name of a man then it be the church of a man." And then He said: "But if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:8)

Now those are the two earmarks, by which we shall identify the true Church of Jesus Christ. And then He said: "Verily I say unto you all; Arise and shine forth, that thy light may be a standard for the nations." (Doctrine & Covenants 115:5) This is to be a day of demonstration. It is as Isaiah and Malachi declared, that

Zion was to be as a light set upon a hill to which all the world might come and say, "Show us your ways, that we might walk in your paths." This day is the day of demonstration, when we should arise as a Church and shine forth as a demonstration of the power of the Gospel of Jesus Christ in the lives of individuals.

Then He explained this matter as to why a stake. Now, note these words:

"And that thy gathering together upon the land of Zion, and upon her stakes, may be for a defense, for a refuge from the storm, and from wrath, when it shall be poured out without mixture upon the whole earth." (Doctrine & Covenants 115:6)

If we could understand fully what that means, for the stake to be a defense, a refuge and a protection from storm when it be poured out without mixture, we would understand clearly why a stake, cohesive, interrelated, and so organised as to provide the utmost of protection against the vices and powers of evil; we would begin to understand just why we are meeting here today.

That statement, about it being for a protection against the storm, and as a refuge reminds me of what the Apostle Paul wrote to the Ephesians, when he said:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12)

And also the explanation of Isaiah when he had a dream in which he thought he saw a watchman upon a tower, looking out over the plain to observe any possible evidences of the enemy which usually was in evidence by clouds of dust arising. Hour by hour he would report down to the Lord in the courtyard and say, "All is well." And then the next hour the same thing, and in his dream, he thought as he watched that watchman reporting down to the Lord in the courtyard that the Lord then said to him, "But watchman, what of the night? Watchman, what of the night?" Suggesting that more to be feared than the enemies that you can see with your eyes are the enemies that come in the night-time in the darkness of the rulers of this world. Therefore said the Apostle Paul, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day." (Ephesians 6:13.)

The evolution of the growth of the Church to a place of stakehood as we speak of it here today, suggests what the scriptures have said. It has been variously quoted, but we say, one of a family and two of a city, or two of a city and one of a family, whichever way you will. Our missionaries go out, as they have done in every new country, and they find one in this city, or two in that family, and these who become converts and baptised members then become the nucleus. It may be, for a season, that there will only be one from that small community who are members of the

Elder Lee reads the names as the members raise their hands in a pledge to sustain them.

A young man proud to receive an award, a handclasp, and a warm smile from Elder Lee.

Church. Perhaps, as their influence and good lives continue there will be a seed, as it were, sown on fertile soil. Others of their friends may be constrained to investigate, as they see the power of the gospel in the good acts and the labours of these fine beginning members. As our missionaries continue out they find in their proselyting efforts others whom they bring into the Church. So when we get a number of such families, we may organise them first into a Sunday School, where in the beginning they may hold only a Sunday School. It may be, at the start we have no one who holds the Priesthood, and therefore no authority to administer the sacrament, or communion as they have called it in the past. And then presently, there are those who grow to sufficient strength that they receive the Priesthood, and they may then be organised into a small branch holding not only Sunday School, but they may hold a Primary for the little children, they may hold a Relief Society for the mothers, they may hold a sacrament meeting where the sacrament may be administered to the members.

After the branch has thus begun, then it may be that several branches, within a radius may be organised, at which time in the mission there may be organised what we call a mission district. At first that mission district may begin with only a district presidency to supervise, then they may call in an aide to represent the priesthood, or an aide to supervise the Sunday Schools or the Primaries, or the Relief Societies, or the Young Women's and Young Men's Mutual Improvement Associations. As they grow in numbers, and the need increases, they may have district councilmen to assist, and then there may be organised boards of larger numbers in order to take care of the growing work. And when the district is now grown to a point, where in the opinion of the mission president and the general authorities, it now is prepared to take the next step, it is then to be organised into a stake, which in the language of the Lord, is the strongest Church organisation that He has given us by which we can be brought together under a full-grown Church programme, and thus be known as a stake of Zion, joining the members of the stakes of the Church as a member of a great and growing family.

Today, for example, we have as I remember, 292 organised stakes of the Church. In Australia this very day there will be organised another stake, and probably because we are these many hours ahead of them in time—depending upon which side of the earth you are on, I suppose—we may be the 293rd, and they the 294th. I am not sure which will be which until we read the calendar, but at any rate, two stakes today are being organised on the far corners of the earth.

Let me now tell you just what a few figures indicate has happened

here in the great British Mission. The British Mission was the first organised foreign mission of the Church in this dispensation. The first missionaries came here in 1837. There commenced a harvest of souls the like of which we have never seen in like numbers in any mission. When President Woodbury speaks of 357, or a matter of 1400 last year, and an anticipated 2100 for this year, there were three years of missionary work (in 1849, 1850 and 1851) when they baptised over 8,000 converts in one year, or an average of almost 300 baptisms per missionary. Now if you are looking for goals, you missionaries, there is something for you shoot at. During that time, from 1837 to 1850 this was the only foreign mission to which missionaries were sent. In 1850 there were three additional foreign missions organised: one in the Scandinavian countries, one in France and one in Italy. And then commenced an increasing of missions until now, with the new mission which will be organised today, we will have 12 missions in the European countries and a total of 51 missions, which commenced here in the British Isles.

As near as our figures may be complete, we have had a total from 1837 to 1960 of 7398 missionaries who have come from the organised stakes abroad to do missionary work here. Just two short of 7400 missionaries. That plus the army of local missionaries constitute the missionary effort which has been put forth. The total baptisms, as nearly as we've been able to compile them, have been 138,026 baptisms in the British Mission. There was a heavy emmigration in the early days, totaling somewhere near 60,000 emmigrated to America during this time. There were some figures we could not obtain and probably it was a greater number than that, but at least it was 60,000 as nearly as we can understand.

Today we have the erection of the wonderful temple, to which our faithful people might go now to receive the glorious fullness of the blessings of the Priesthood necessary for them to enter an exaltation in the Celestial Kingdom. And now with the commencement of the organisation of stakes, it is expected that our saints will feel themselves more established, and therefore feel more content to remain here and become, as I have used the term before, the seed-corn, to reach out to their friends and neighbours and to encourage others to accept the Gospel of Jesus Christ while it is yet day.

Now as we proceed to the business of this organisation there will be a principle which will be observed, which may be new and novel to some of you who are not accustomed to our manner of organisation. The Lord has said to us in revelation, all things in His Church should be by common

Many expressed their gratitude to Elder Lee for his inspired words.

consent. Some have thought of the Church as a democracy, or a republican form of government; some have thought of it as a kingdom. Well, in a sense it is a kingdom, and in a sense it has some democratic principles. It would be a better term to say it is a theocracy. The right of nomination, for those who are to preside, comes from the higher authority, but it is the right of the membership of the Church to accept or reject by a show of hands those who may be presented to them for their presiding officers. The negative vote against any one such, should not be just because of one's personal prejudice or like or dislike, but it ought to be for a cause. If there ever be a registered negative vote, there should be known to that individual some disqualifying personal limitation that may not have been known by the presiding officers; otherwise, faithful, Latter-day Saints would vote unanimously to approve those who are presented to them.

The Lord has put it in this language—this doctrine of common consent—He said: "No person is to be ordained to any office in this church where there is a regularly organised branch of the same, without a vote of that church." (Doctrine & Covenants 20:65) Now this is a regularly organised branch of the Church, so no officer should be ordained until he is presented for a vote of this conference. So we shall present the various propositions that shall bring into being this new stake, and all members of the Church will be privileged now to show by the raise of their hands their acceptance and their desire for unity in this great undertaking.

Now, with that much of explanation and in order that you might then participate, may I make a further explanation. Following this conference, after the officers have been sustained, as we speak of it, and the common consent of the membership of this new stake have registered their vote, there shall then be another session with these new officers, where Brother Dyer and myself, acting under the authority given us by the First Presidency and the Council of the Twelve, we will place our hands upon the heads of those who have been thus sustained, and we will confer upon them, by ordination, the keys and the rights and the authority that appertain unto their office. That is what the Apostle Paul meant when he said, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4) The meaning of that is better understood when I quote you one of the Articles of Faith which the Prophet Joseph Smith, the early founder of the Church, who acting under the direction of the Lord set up the beginning organisation, said, "We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the gospel and to administer in the ordinances thereof." The gift of prophecy is the spirit of revelation, even the power of the Holy Ghost, which those who form the organisation have a right to enjoy.

Brother Dyer and I will testify to you, I am sure, that we have already enjoyed that spiritual direction, and in answer to our prayers, we have had direction given us as to how to move, and in some cases—only last night—we were warned how not to move. It is a rather interesting thing to see how the Lord has and does direct His people.The spirit of revelation is guiding and has guided in such organizations. Then we shall, by acting in the authority given us, ordain and set apart and confer the authority upon those who are selected this day.

Afternoon Session

Elder Harold B. Lee

I am delighted with several things, about which I would like to make just a brief comment. You have set an excellent beginning. This afternoon's attendance represents 85% of the total stake population. You have 2026 in attendance and your stake population is 2400. Now you keep that up, President Larsen. 85% is a good beginning. And we had nearly 70% here this morning; over 1600, nearly 1700, this morning.

Now I have a number of things on my mind, and if the Spirit is willing, I should like to now follow them the next few moments to the conclusion of the conference.

We have now pursued a course throughout the last week, and I feel constrained to say to you that the prayer with which we commenced these deliberations, President Dyer, and President Woodbury, and President Brockbank, and President Oates —I have a feeling that one of the things we prayed for has been realised; that if our Father was willing, we might be near the company of those great missionaries who came here and opened the work. And somehow I have had a feeling that they have not been too far away from us. What a treasured company! When I shall be permitted to pass beyond the veil, I hope for the expression of those who may be interested today, to see if they are pleased with what we did on the groundwork for what I think is the greatest day that you have yet had in the development of the Church in England, a day which promises even greater days which lie ahead.

I am grateful today because all my forbears came from this great land as did the forbears of my sweet wife; as she said, her own mother was born at Motherwell, just outside of Glasgow.

A young admirer gets a highly prized autograph.

My heart is here then, and I feel akin to you here. If I were to tell you I have a grandmother whose name was McMurrin, I suppose you would understand that I have a claim for being Scottish. And the fact that they settled largely in Ireland, I think there is a good bit of Irish that may be somewhere down inside. And on the other sides, here elsewhere in the British Isles.

We have had to make a number of changes. There has been some tugging at the heart strings, there have been some disappointments, there have been some shattered expectations and some more shattering realisations as we have put together, under the direction of the Spirit and after counsel, all that has been done. So far as I know, Brother Dyer and fellow presidents, we have gone at this as painstakenly as I know how to do it, as thoroughly and as searchingly and hopefully. We have been turned from a course, in a few instances, that we feel, and were certain, would have been to the detriment of this stake. We give it to you now with our blessing, and pray that you will understand that all that has been done, has been with only one thought in mind, that which would be best for this work, and for the laying of a foundation for what we feel is but a beginning.

As I think of those who may have some little tender feelings, I should like to say this: I sat in at a division of my own stake, where Sister Lee and I lived for a time and raised our family. There was one man when they divided the stake and created a new stake, who had been in the stake presidency and now had been left out. Somehow, he had not been remembered in any position in the new stake, and I thought, knowing how sensitive some of his family were, that there could well be a deep hurt. And I sat pondering that until they called this man to speak, and then I was ashamed that I had demeaned him as I had. When he arose to speak, he said, "Seven years ago, when I was installed as a counsellor in this stake presidency, my children and family all gathered around me at our home and they were so happy and proud of the position and honour that had come to their father and to his family. When their commendation had all been finished, I said to them, 'Well now children, there is something I would like to say to you. There is going to come another day when your father is going to be released, and when that day comes I want you to be just as proud and happy, when he gets an honourable release, as you are today, when he gets an honourable appointment. That to me would be just as fine a day as this day.' " He looked out over the audience, and he said, "Now, my children, you're all here in this conference today, and I want you to remember what I told you." He went back into the ranks. I think they gave him a teaching class with the Aaronic Priesthood. He was a secretary in a high priests' quorum.

A year or two passed, and one of the Twelve was sent down into that stake searching for a patriarch. When he came back, it was to recommend this dear, faithful soul, whom everybody seemed to have forgotten but God, to be the patriarch. And when I was assigned to call him in and to interview him, prior to his being sustained as the patriarch, he shed a few tears, and then he said, "Sixteen years ago, a patriarch put his hands upon my head and told me that one day I would be called into a position where it would be my responsibility to bless the people. I have been 16 years preparing." And then I thought if he had kicked up his heels and said, or if his

familiy had become bitter and said, "Well, if that's all the thanks I get, and they kick me out," and so on, and kicked up his heels and went his own way, I am wondering if the Lord, who had him thus on trial, would not have shaken His head sadly and said, "Well, he didn't pass the test, he didn't have quite the stuff to make a patriarch." Having passed the test now, and proved his worth, there is a place for such as he in the high places in the Kingdom. You remember that, all of you. This is but a training school for things that lie yet ahead, and I bid you remember what I have said.

We have back home, after football games, what they call a Quarterback Club, where all the backers of the various teams, gather around for a luncheon. They invite the coaches and then they sort of criticise and find fault. They are what we call the second guessers, who decide if they had done this and if they had done that, we might have won the game.

Now we have some places in the Church that might be comparable to the Quarterback Club. After a conference is over they gather around in little knots; oh sometimes it is at the quilting bee of the Relief Society; sometimes it is after the Priesthood meeting of the high priests or the seventies; sometimes it is on the streetcorner—here or there, and they begin to say, "Well, why in the world did they make this stake? Why did they divide here? Why didn't they include this? And why didn't they choose a man, I don't like the looks of that man? He's got too much hair. He's got too little hair. He's too short, too tall. All the things in the world." Well now, you folks, don't, in the Manchester Stake, ever join the Quarterback Club. Tomorrow, and the days that shall follow, if you find someone coming to you, wanting you to join with them in finding fault with what has been done. You say, "Will you please excuse me? I voted at the conference to sustain what was done, and when I raised my hand to the square, it was as though I were making a covenant before my Father that they had my faith and my prayers and my complete support. I have no word of criticism, only my love and blessing to those who have been called." May I ask you to consider that then, as you start on your way now, and don't be put in the kicking class of this stake.

Another thing I should like to say to you; I have now for 19 years been in the circle of what we call the General Authorities of the Church. As I have moved around over the missions, and I have had a chance to talk with thousands of those who have come in, in their mature life, as converts, I have come to a certainty of one thing: there is never a person that has been baptised as a convert, in their mature years, or in their younger years for that matter, but what there comes a time when they must prove their faith and must receive a sure testimony if they are to stand in this Church. Now I think there isn't a person here, who has come in as a convert, but what will say that is true. You heard President Livesey say that, and I think every other person would say the same. You must one day, if you did not have a complete testimony when you were baptised, be tried and tested by powers of darkness until, through your prayers and through your struggles and through your efforts, you can say with a certainty, "I know that my Redeemer liveth, and that this is His Church and Kingdom here upon this earth." When you have received, each for yourself, that sure, certain testimony, then you have passed the first

essential test to be a qualified member in the Church and Kingdom of God.

Now there is another thing I should like to say to you along that same line, and perhaps I can say it by giving you two illustrations. In the scriptures there is an interesting story of a woman called Martha. Here is what the record says about Martha: "*Now it came to pass, as they went, that He* (meaning the Master) *entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard his word.*"

But note, what he says. "*But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she come and help me.*"

Mind you, she is saying that to the Lord. Can you see her, standing on the threshold between the kitchen and the parlor, with her fists upon her hips, and saying to him, in rather a stern, imperious voice: "*Master, dost thou not care that my sister hath left me to serve alone? bid her therefore that she come and help me.*" Notice what the Master said, "*Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*" (*Luke 10:38–42.*)

I think she was stunned by that as she turned back to, —would they have had sinks or washpans or moulding boards or whatever it was—as she turned back, I imagine the hot tears came to her eyes and ran down her cheeks, and I fancy her saying, "So that's all the thanks I get for working my fingers to the bone, to prepare a meal for Him, to clean up the house." But then maybe she began to think; "After all what did He mean? He was the Lord, the Saviour of the world, and He was in her house. And perhaps there were times when there were

Our beloved temple president, Selvoy J. Boyer, addresses the congregation.

other things more important than to be cumbered about with serving." He wasn't saying to her it isn't important to keep a clean house, it isn't important to cook a good meal; but that there are times when there are other things so much more important, that we ought to arrange our affairs to listen when the Master speaks.

It couldn't have been more than two years or so later when another incident happened in the life of this woman. Her brother had died, Lazarus. And the Master, who had been sent for, had delayed his coming for several days, during which time Lazarus was buried. Then the Master and his party hastened to Bethany, just outside the walled city of Jerusalem. Martha heard of His coming and rushed out along the road somewhere towards Jericho to meet Him. And as she came to Him she fell at His feet and cried out, "*Lord, if thou hadst been here, my brother had not died.*" You see, sort of accusing again. But she said, "*But I know that even now, whatsoever thou wilt ask of God, God will give it thee.*" And then she sobbed, and he looked down at the sorrowing woman and said to her gently, "*Thy brother shall rise again.*" It was probably the Spirit, that accompanied those simple words. She looked at him and she said, slowly and impressively, "*I know that he shall rise again in the resurrection.*" Then came the pronouncement of the profound definition of His great mission. The Master said, "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. Believest thou this?*" He asked. All tears were gone now. She looked into the depths of His soul, and she said with profound feeling, as something seemed to have entered into her soul, "*Yea Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*" She had a revelation, because she had now become submissive to the Spirit. (John 11:21—27.)

Let me give you another illustration now, by reverse, to show you the contrast. It was a kind of report meeting, I guess we'd call it today, when the Master called his disciples to Caesarea Philippi and said to them, "*Whom do men say that I the Son of man am?*" Do you remember? "*Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the Prophets.*" Then He put the question—"*But whom say ye that I am?*" Do you remember, Peter answered the Master, "*Thou art the Christ, the Son of the living God.*" "*Blessed art thou, Simon Barjona*" the Master replied, "*for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*" (Matthew 16:13—17.) In other words, He declared what unquestionably Martha also had received, a revelation, and may I say to you that the only way we can ever know that Jesus is the Saviour of the world, or that Joseph Smith is a prophet, or that this is His work, — whenever any person in this Church bears a true testimony, it is because he has had a revelation, without which he could never know these things.

Now that was a profound thing, but let me read you something shocking that happened; it could not have been more than one or two years later. From that high pinnacle of revelation, note what the Master said to Peter on this occassion. We have no explanation as to what it was that called forth this rebuke from the Master, but the Lord turned to Peter and said, "*Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have*

prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31–32.) He was saying it to the chiefest of the Twelve. When you get converted, you go strengthen your brethren. Peter not converted! Two years before he had said, "*Thou art the Christ, the Son of the living God.*" And the Master had told him it was because he had a testimony and a revelation.

What does it mean to be converted? The Master explained that in a quotation from the prophet Isaiah. You will find this in the 13th chapter of Matthew, where I think you have what that word means as the scripture defines it. He said this in answer to the query of why the Master had talked in parables so much. He said he had done this, "*lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted.*" (Matthew 13:15.) In other words, we are converted when we are able to see what we ought to see, to hear what we ought to hear, and to understand what we ought to understand. But that conversion will not stay with us. It is just as possible for us to become unconverted like Peter, as it is for us to become converted like Martha. It depends on what we do about it. This testimony we have today will not be our testimony tomorrow. It is either going to increase and grow to the perfectness of knowledge, or it is going to diminish to nothingness, depending on how we live and how we act and what we do. And I want you Latter-day Saints, most of you new within five years or thereabout, I want you to remember the experiences of these two great characters; Peter who had them and came down to a point, because just as the Master said to Peter, Satan desires every one of us, that he might sift us as wheat, and He is praying for us, as He prayed for Peter.

Now let me illustrate that by one shocking experience that I had. After our general conferences, the General Authorities and their wives usually meet together for an evening of a little relaxation and dinner together. That is the only time of the year, and sometimes we can not make that, when we are brought together. The committee on the programme had arranged a rather unique programme. They had gone into the historical records and had the records of how they held a general conference a hundred years ago. Then they went back fifty years ago, when they were, as now, making stenographic reports on the sermons, and they took a quotation from each one of those sermons of the Brethren fifty years ago, the First Presidency and the Twelve, and put that quotation in the hands of the present Presidency and the Twelve. As they passed down these slips, and they came to me, I got the shock of my life, because I was sitting in the chair of a member of the Twelve who at that conference fifty years ago had delivered his last sermon. Before another conference rolled around, he had been dropped from the Twelve and was excommunicated from the Church. The thing that shook me was that if it could happen to him, it could happen to me. I had heard the Brethren of another day say that man had the greatest gift of prophecy they had ever known in a man. And I had read the statement from him, when he said he had had a personal visitation from the Lord. Yet something happened in his life, that cost him his place in the Twelve, and his membership in this Church. When I opened the paper to read it, I was still more shocked because this is what he said: "That person is not truly converted until he sees

the power of God resting upon the leaders of this Church, and it goes down into his heart like fire." And that is the very thing that cost him his membership—because when the leaders of this Church spoke, he didn't have ears to hear, and when things were portrayed to his gaze, he didn't have eyes to see, and he was not prepared to understand the things he ought to have understood.

"If you want to feel good, like a Mormon should, be obedient.

"If you want to grow fast, as we've done in the past, keep the commandments.

"If your personal growth is to match the Church growth, serve, be active, keep the commandments."

Service and obedience are the keys that unlock the door to the Celestial

The President of the newly-formed North British Mission, Bernard P. Brockbank, speaks from the scriptures.

Now, Latter-day Saints, the devil knows your weak points, and just the moment you lower your guard he is going to move in. And one of the first signs of spiritual sickness is when criticism against the leaders who preside over you begins to come. That is the first evidence of spiritual illness. Beware; keep up your guard, by keeping the commandments, and keeping active in this Church.

I commend to you the slogan, which I asked President Woodbury to copy for me:

Glory. Now you remember that and write it on the tablets of your heart, and remember that is the sure way to safety in this Church.

Now, I can not close this conference, and my visit here with you, without sharing with you my own personal witness. I have a responsibility as one of the special witnesses of the mission of the Saviour of this world. It, to me is a fearsome responsibility, but it is a most sacred responsibility. I had a testimony, which is a usual thing, and I thought I had per-

haps all that I would have. But something happened to me just after I came into the Council of the Twelve. It came while I was preparing a sermon that I was assigned to deliver on the Easter Sunday following the general conference when I had been appointed as a member of the Twelve. I sat reading the life of the Saviour, culminating in His crucifixion and in His resurrection. Suddenly, I became aware that I was doing more than just reading a story. The events seemed so real and so certain as I read the scriptures on that occasion. Somehow there was born in upon me the certainity and the reality of the mission of the Lord and of His resurrection, that was more sure than anything I had ever experienced before in all my life. And when that next Sunday night came, and I had delivered myself of the simple talk which I had prepared for the radio, I then said, "As the least among you, I bear my solemn witness that I too know that Jesus Christ lives; that He is the Saviour of this world; that He lived, He died and He was resurrected as a ransom for this whole world and to open the doors to salvation and exaltation to all who live and serve Him and keep his commandments." I was speaking from a full heart, because I knew, as I knew that I lived, that I had received a sure testimony, more certain.

I was up in one of the missions a short while ago, and two young missionaries were perturbed by a young upstart of a minister, who had said to them, "Why, you say you have apostles and prophets. Don't you realise, don't you understand what the scriptures say, that after Judas had committed suicide they met and chose one whom they said had companied with them and had been a witness of all things, even from the beginning of the Masters' life to the end? Now, how can you say that you have apostles among you that say that they have been witnesses of all things pertaining to the Saviours life?" They asked me how they should answer. I said to them, "You young men go back to your minister friend and say something like this to him, 'How do you know, that the members of the Twelve have not been a witness of all things pertaining to His mission even from the beginning? How do you know they have not?' Ask him how it was that Paul had a witness by which he could be known as an apostle? And when he answers those questions, then you bear your testimony that just as those apostles knew so every apostle who lives for it can and does know with a certainity as to the life of the Saviour of this world, because by revelations of the Spirit, they have been made personal witnesses of all things, even from the beginning of His life."

In all humility then and from out of the depths of my soul, as the Spirit bears witness to me, I bear solemn testimony to you that I know the reality of His mission. This is the Church and Kingdom of God on earth and the only way to eternal salvation. God bless you, protect you and take care of you and give you strength to resist every temptation and prepare yourself. Moroni said to Joseph Smith on one of the nights just prior to the restoration of the Gospel, that the purpose of the restoration of the Gopsel and the establishment of the Church, was to prepare a people ready to receive the coming of the Lord. May you be among those thus prepared and thus ready, when the Saviour comes on earth to reign, and be prepared to be caught up in the clouds of heaven to reign with him a thousand years, with your children and those of your household, I pray humbly in the name of the Lord, Jesus Christ, Amen.

PRESIDENT ALVIN R. DYER

MY brothers and sisters, I rejoice with you today primarily in the great event that transpired this morning under the direction of Brother Lee of the Council of the Twelve. And I am sure that in our lives this milestone will be used as a reference, because we will say in future years that we were present when the first stake of the Church was organised in Europe.

I rejoice also with you because of the greatness of this day, the day and age in which we live, and of the things that are transpiring before our very eyes. Someone has said that the events of history are most difficult to understand, because when they are happening, we are not aware of them, and after they have happened, we can do nothing about them. But I'm confident that in the history that is to be written in the coming years, in that history which will tell the true story of man upon the earth, will be the greatness of the day and time in which we live.

I have been thinking this morning of that occasion when the Jewish people had constantly pressed Jesus of Nazareth for an answer as to when He would establish His Kingdom. They were slow to understand that the actual Kingdom of God that was to endure would not be established upon the earth at the time He was with them. After He had instructed them many times concerning this, notwithstanding the fact that He had established His Church among them, He told them that His Church would be taken away and given to another. They could not understand this for they thought that the Kingdom of God should have been established then. But finally, when they realised that there would be another great time for the Kingdom of God to be established on the earth, they said to Him, "What is the sign of thy coming?" I want to read to you His answer to these Jewish people who followed Him as to when He would actually set up the greatness of His kingdom upon the earth, for said He:

"When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet . . . then you shall stand in the holy place; whoso readeth let him understand. And again," continued the Christ, "this

Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations." (Joseph Smith 1:9, 12, 31.)

It is significant to point out that the great prophet Daniel, one of God's chosen men, had forseen the very day which the Christ here referred to, and the fact that Jesus referred to the prophet Daniel indicates that He recognised and knew of what Daniel had said. Daniel's words were to the effect that in the latter years, the Kingdom of God would be established upon the earth which would never be given to another people, and that it would become the Kingdom of the Saints of the Most High.

Now in thinking further of the great day in which we live, the Lord made it known unto the prophet Joseph Smith, as the revelations of God began to flow from his lips unto the people, that there would be a "marvelous work and a wonder," take place because of this restoration. From Section 1 of the *Doctrine and Covenants*, which is a book of revelations conveying the mind and will of God unto the people of God in this day and age as they have been given through a modern-day prophet, we read:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—" concerning the day and age in which we live (Doctrine and Covenants 1:17—18.)

After he had been visited by God the Father and His Son Jesus Christ in the sacred grove, Joseph Smith, this young boy prophet, returned to his family upon that beautiful day and made known unto them that he knew that the churches which had been endeavouring to bring them into their fold did not have the truth. Instantly his brother, Hyrum, believed what Joseph had said, and was anxious to go out and proclaim this message unto the people. Later when Joseph Smith had received the manifestation of the angel Moroni revealing unto him the existence of a divine record from which was translated the *Book of Mormon*, here again, his brother, Hyrum, said, "Joseph, let me tell the world of these great things." But the time was not ready. And it was not until nine years from the time when Joseph had received his first vision that the Lord gave him a revelation, directed to his brother, Hyrum Smith, and announced to him that finally now, the time was ready. I call your attention to what he said with regard to the preparations that had been made for the coming forth of the Gospel of Christ. He said in this revelation:

"A great and marvelous work is about to come forth among the children of men. Behold, I am God; give heed to my word, which is quick and powerful, and sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word. Behold, the field is white, already to harvest." (Doctrine and Covenants 11:1—3.)

In other words, in the plan of life and of people that occupied this life, we had finally reached the time spoken of by the Christ when He said that in the day spoken of by Daniel, that the God of Heaven would set up a kingdom, the day and time had arrived when this gospel was to go forth among the children of men.

Now, I refer to another important scripture which indicates that the

Apostle Paul knew of the events to transpire incident to the last days, in which he refers to as the Dispensation of the Fullness of Times, and tells of how those who have been chosen by the Christ in the pre-existence, would accept the gospel and come in and be numbered with Christ's children having been foreordained to the acceptance of the truth, that there might be gathered together in one all things in Christ, both which are in heaven and which are on earth, even in him. Indicating, my brethren and sisters, that in this great age of time, those chosen spirits of the pre-existence would be sent to earth to fortify and to establish by acceptance the Kingdom of God here upon the earth. Continuing, the Apostle Paul said, "In whom also we have obtained an inheritance, being [foreordained] according to the purpose of him who worketh all things after the counsel of his own will: having foreordained us, unto the adoption of the children by Jesus Christ to himself, according to the good pleasure of his will." (Ephesiasns 1:10—11.) Thus, the Apostle Paul indicates in this great epistle that in this day, the Dispensation of the Fullness of Times, those who had been accepted, those who had received the gospel in the pre-existence would here again, receive it.

Now the Lord revealed another great truth unto the prophet Joseph Smith, when He said that in this day only the honest, only the righteous and the pure in heart will receive the gospel. Thus as missionaries we have been commanded to go forth and extend the beckoning voice unto the people that we may awaken the hearts of all those who are righteous and who desire the truth that they may know and will recognise the message which we bear unto them.

Now we talk about miracles. Every time that a man or woman, or a boy or a girl stands on his feet and testifies that he knows that Jesus Christ is the Son of God, that Joseph Smith is a prophet of God; that this is the true Church that has in it all of the saving ordinances, that has contained in it the commandments and laws which will lead man unto redemption, to enable them to return to the presence of God in exaltation; whenever he declares this, in honesty, then there is a miracle taking place, for it is by the testimony of the Holy Ghost that men can bear record that these things are true. And I bear my record to you that the Gospel of Jesus Christ is true as it has been restored in this great day and age, as the Christ proclaimed it would, and as the ancient prophets proclaimed it would; and it is verified in our midst, under the direction of a prophet of God today. And I bear this record, in the name of Jesus Christ, Amen.

Priesthood holders fill the hall and give rapt attention during the priesthood session of the conference.

PRESIDENT ROBERT LARSEN

President of the Manchester Stake

Brothers and sisters, I want to tell you a story this morning. 18 months ago now, the Prophet of the Lord in dedicating the London Temple said, "This begins a New Era in the British Mission." I wonder how many of you wondered what the Lord had done to prepare His people to accept this prophecy. If we look back, we find two events about which I would like to talk for just a moment. They both occurred about a month before President McKay was here in the British Isles.

The first one came to President Woodbury in Wichita. He was being called by the Prophet of the Lord to come here and preside over the British Mission. And I know the humbleness that must have entered his heart when this call came.

About a week later I also received a phone call, not from the Prophet of the Church, but from the Vice-President in Charge of Manufacturing and Research in my company in New York. He asked me if I would come to England, and then told me one thing which was rather strange. He said, "Normally when we have been asked to provide someone for a task on the other side, they have said, 'We have a job over here and we would like you to send one of your experts.' They leave it to us to choose whom we will send. But in your case, they asked for you specifically. I hope you can accept it, because we can't name an alternate as they asked for you by name."

Sister Larsen and I pondered in our hearts the meaning of this call to England. We had been here before. We were not strangers to the British Isles, but yet we wondered why we should be called back again. There was a good deal of kidding, back and forth, about me being called on a 'mission' to England, but we didn't take it too seriously. And so we came to England.

Now the Lord had not revealed to anyone, as far as I know, what was going to happen to me, and I did not know of the call of President Woodbury. So there we were, coincidentally, on the *Queen Mary* together with deck chairs right along side each other. President Woodbury didn't know me and my children kept me so busy playing games that I didn't sit in that chair very much, so I hardly saw President Woodbury and I didn't speak to him. My wife, though, had spotted the situation, as a woman usually does, and said, "You know, I think that they're Mormons." I said, "Why don't you speak to them?" And she said, "I'm going to, the next time I see them." So we arrived in England and had not spoken a word to each other.

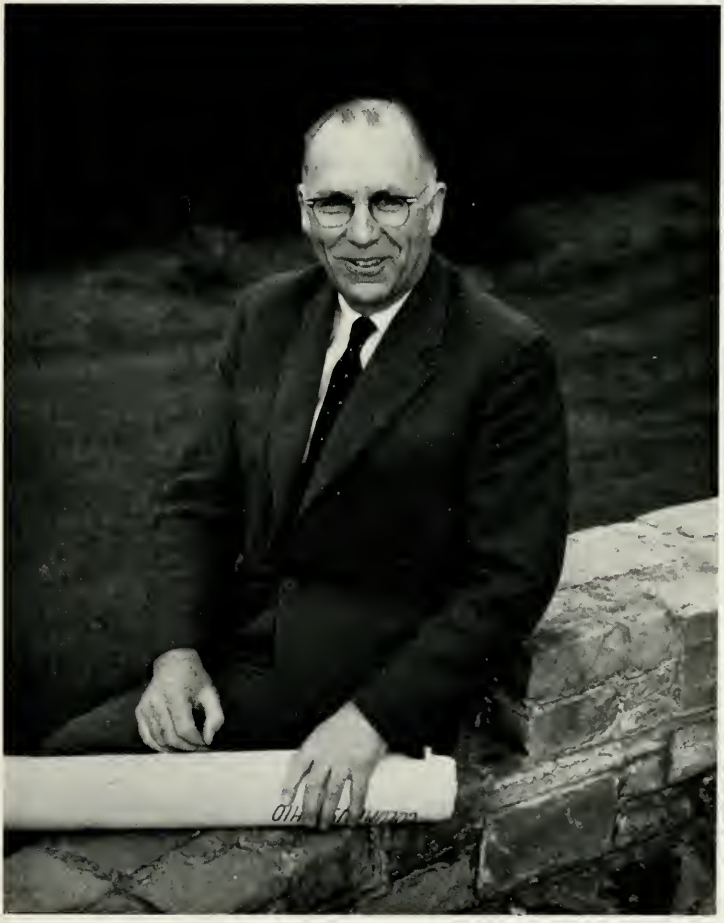
We went up to Chester where we requested authority to organise a little branch, but President Albrecht didn't answer my request. Instead I was called to be President of the Liverpool Branch and then, about three months later, of the Liverpool District. When President Woodbury set me apart, he said that this was just the beginning and that the Lord had greater positions in mind for me. This made us wonder what was happening.

To my mind, the Lord had gone to lot of bother to get me here. It started really 25 years ago when my sweet wife decided that we would take a job with the particular firm with which I am working. And it is one of the few firms that could have sent me over here today.

Brothers and sisters, I want to say

that this is a humbling experience. Since the Lord has brought me here to be of what assistance I can, I have a tremendous responsibility. President Woodbury had his humbling experiences the first few days and I am having mine now.

I would like to say this to you, my friends, my English, my Scottish, my Irish, my Welsh friends; I love you folks. We have lived here among you now for a year and a half. My family has been accepted by you. And if I have any talents or any experience which can serve you, I really want to do it. I feel humble in this calling. I realise that the hand of the Lord is in our lives. I told you this story that you might see how He works; that you might know that when His prophet speaks, he is not speaking just idle words, but is speaking the truth which has been revealed to him by our Father in heaven. I will dedicate myself to you while I am here and I will be of all the assistance I can. I hope that you will reciprocate and will support us in all that we do, and that we will all work together and make this the very best stake in the Church. I say all these things humbly and in the name of the Lord Jesus Christ. Amen.



PRESIDENT DENNIS LIVESEY

First Counsellor in the Stake Presidency

I feel very humble and insufficient as I stand here today in this capacity and I pray that the Lord will bless me as I attempt to serve you good brethren. Some two or three weeks ago, my wife and I decided that we may have sufficient time to devote one night a week to part-time missionary work. And so we set about this. But we only had two contacts.

A short time age an individual came to my door who asked me if I would let him tarmac my drive. I said, "I'm awfully sorry, but later in the year if you will come around, I promise you I will give you the order." And shortly after we had been set apart as part-time missionaries, the phone rang one afternoon. I answered it, and the man said, "God afternoon, sir, this is Mr. Brady." I said to my wife, "There's somebody on there that is taking the mickey out of us." But sure enough, it was the man who wanted to tarmac my drive. They called him Brady. Well, I haven't converted him yet, but maybe I will.

I haven't been a member of this Church very long, brothers and sisters, It is just about five years ago right now since the two missionaries first knocked on our door. We were baptised the following November. And even at that time I don't think that really I had a full testimony of the gospel. I believed everything that I had been told, but I don't believe that I had a full testimony. But then I joined with the one other Priesthood holder who was in that particular Huddersfield Branch and, I think, four or five very faithful and active sisters. And there we learned to work and to love each other. And it was here that I helped to build my testimony on the basis of faith.

I recall being given my first two and a half minute talk, and then I had my first circuit talk and it was on "faith." Throughout the very quick years which have passed in the Gospel, I have endeavoured to build each project I have been assigned to on the basis of faith. Because I think that truly faith begins right at the top of all the commandments.

We read many stirring incidents of faith promotion. I think that if we will read some of them it helps to build our testimonies, because it is on faith that we can build our testimonies. And we know that faith without works is dead. I recall the stirring story of Mary Fielding Smith who was on the long trek across the plains to Salt Lake with her son, her husband being dead. Because of the slowness of their particular wagon, they were left by the rest of the train. During this episode she had the unfortunate task of trying to collect back a few head of cattle which had been lost. And so she sent out her son and directed him to find them. He went in one direction and in spite of heavy search, he came back unrewarded. So she sent him out in another direction and he returned likewise, minus the cattle. And then Sister Smith got down on her knees and prayed to the Lord that He would give their cattle back to them. She set out herself, and sure enough, the Lord directed her right to the place where the cattle were grazing. That is not the end. They got the cattle in and they started their trek to Salt Lake, and they arrived at Salt Lake ahead

of the original wagon train. She knew that the Lord had truly rewarded her for her faith and prayers.

Many of us don't seem to worry much about the importance of faith. I am not a very great theologian, I am not very well versed on scriptures, but there are some scriptures that just stay with you. I would just like to quote you the words of Paul when he said, "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." (Heb. 11:6) And Christ Himself said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

Brothers and sisters, I pray that my efforts to serve you here will be faithful. I pray that your wishes will be with us as a stake presidency, with President Larsen and President Bates, who are fine men. I know that we will do our best to serve you. I leave my testimony with you that I know that God lives and Jesus Christ is our Redeemer and our Saviour and is at the head of this Church today. In the name of Jesus Christ. Amen.

PRESIDENT WILLIAM BATES

Second Counsellor in the Stake Presidency

MY brothers and sisters, it is a great honour that has been bestowed upon us this morning and a great trust, and we appreciate it and honour it greatly. I stand in need of your prayers and faith and I pray that our Heavenly Father will inspire me to say words that will be of value to us all.

I think we all owe a debt of gratitude, initially, to the missionaries and those who brought us into the Church and who taught us the wonderful truths of the gospel, who brought out from within us our talents and our potential leadership and our ability to discern the true values of life. I would like to see how many here were converted by the missionaries. May I see your hands? I think it is a good 90%. I think we will all join together in saying thank you to the missionaries and to those who struggled and scraped and sent their boys over here for two years without pay and without purse or scrip to work five or six thousand miles away from home and their loved ones, just especially to bring us into the Church and to bring us happiness and peace of mind.

I personally would like to thank the missionaries who brought me into the Church, and I would like to thank those in our branch who befriended us. I would like to thank the mission presidents who organised this and finally brought us up into this state where we can join together in one big family, a stake. We are now going to be more or less independent. We will have to rely on each other, to sustain each other, to bear the responsibility of running this smooth machine of this organisation so that we can enjoy the full Church programme, something which we have never enjoyed before, but which will bring a complete new vision and a new scope and a new fullness into our lives. But it is going to be won only with hard work and with co-operation and backing.

I have a firm conviction and testimony that this Church is run and guided by our Heavenly Father through revelation, as I have watched this week how our beloved authorities have chosen our leaders. Nobody in this whole area is more suited to control and run this Stake than President Larsen. In fact there is a rather amusing story about President Larsen. I hope he will forgive me, and President Lee. He was so enthused about getting new buildings and new equipment and new facilities for us that President Lee said, "Now, hold on. You English people are trying to go too fast."

President Larsen might as well be an Englishman. His whole interests are with us. I know he will put everything first towards sustaining the Stake. I know that while he is our Stake President and President Livesey is his First Counsellor, nobody in this Stake will need to fear from either hurt or want or lack of a counsellor or lack of assistance, or help. It is one of the greatest things in our Church. We have grown together in a brotherhood of love where we will support each other in every field.

We do not administer authority unrighteously in our Church. It is our call to serve. As it says on the front of the Melchisedic Priesthood magazine which has just been issued, "The greatest among us are those who serve the most."

I dedicate myself to this cause. I

owe a debt of gratitude to all of you who have sustained us and have gone to great lengths to be here. I know that many have travelled all night. There is a sister who has recently been baptised that I met this morning, who has been on night duty all night in the hospital and she has to go on duty again at five o'clock this afternoon. I know there must be many stories of my beloved brothers and sisters who have made these sacrifices to be here. I hope and pray that it has been worthwhile for them.

I know that in this Church we have the real authority that used to be with the apostles of old while Christ was here on the earth; we have the powers that they had; we have the full organisation that Jesus established here, with the necessary divine authority, with the necessary understanding or keys of the ministering of the various ordinances that Christ brought back. I know that those who have been chosen to lead us in this Church have been chosen by the direct command of God and His son, Jesus Christ, and that they receive guidance from day to day on what is best for you and me, and that by obedience to these revelations and suggestions, we might inherit eternal joy and eternal life. I know this is the true Church of Jesus Christ and I leave this testimony with you in the name of Jesus Christ. Amen.

BEST WISHES

FROM GENERAL AUTHORITIES

The First Presidency
DAVID O. McKAY

On Sunday, March 27, 1960, there occurred an outstanding event in the history of the British Mission when an Apostle, an Assistant to the Quorum of the Twelve, two British Mission Presidents and other Mission authorities, organised the Manchester Stake of the Church of Jesus Christ of Latter-day Saints.

With this organisation—and others in promise—two missions and the completion and dedication of the London Temple, the prospects are bright for spiritual comfort and progress in the British Isles.

I congratulate and commend all officers and members of the Church in Great Britain, and all others who have participated in any way in the consummation of this great event!

May God's choicest blessings attend you in all your future endeavours!

The Stake High Council. front row; William H. Crisp, James Roy Caddick, John Leonard, Fred Laycock; back row: Derek John Plumbley, Eric Cryer, Henry J. Baldwin, Wilfred Clark, S. Harold Green. Not shown, Thomas H. Crisp, and Thomas L. Smith.

J. REUBEN CLARK, JR.

I offer to the official family of the Manchester Stake in England, and to the members of the Church who make up the Stake in all of their wards and branches, my sincerest congratulations upon their attainment to the status of one of the ultimate administrative unit organisations of the Church of Jesus Christ of Latter-day Saints.

This brings to the officers and people of the Stake great honour, great opportunities for service in the upbuilding of the Kingdom of God on earth, and great responsibilities, financial and spiritual, which members of the Manchester Stake have not heretofore enjoyed. The sum of these is equal to that of the sum of the opportunities and obligations that inhere in any other stake of the Church. The Stake may now look to the Church for the same help in kind that the Church extends to each and every other stake of the Church, and your Stake members will, of course, assume all the responsibilities inherent in other stake organisations in this Church. You may fully participate in the building of the Kingdom of God on earth.

May God give to the officers and members of the Stake the realisation of the joy shared by all the Church in this great step of forward advance in Europe and particularly in Great Britain, which, over the century and a third of Church existence has furnished so many and great souls who have helped in the guidance and direction of the building of the Kingdom of God on earth.

God be with you all.

HENRY D. MOYLE

The entire history of the Church from the date of its organisation on April 6, 1830, to this very date is one of progress, advancement, overcoming of obstacles and developing faith sufficient to accomplish even greater deeds than the moving of mountains. It is upon this foundation that we are assured continued success as we plant our feet firmly and resolutely upon this foundation and with our eyes, and our thoughts, and our feelings looking forward that our faith will carry us to heights far beyond our expectations at the moment. This same history unveils a progressively greater vision of the future.

I was delighted to receive a telegram on this, my 71st birthday from the missionaries of the British Isles advising me that my birthday present was raising the quota of convert baptisms from 2100 to 2500. No more wonderful birthday present could be conceived so far as I am concerned. I hope I can live another year to see its fulfillment. I have great faith in your determination, your loyalty, your ability and in your inspiration to accomplish this great work now and throughout the remaining days of your lives.

Manchester Ward Bishopric: Bishop Walter W. Weston, standing; first counsellor Jack Ellis, left; second counsellor Brian N. King, right.

Council of the
Twelve Apostles

JOSEPH FIELDING SMITH

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen the cords and strengthen thy stakes;

"For thou shalt break forth on the right hand and on the left; and thy seed shalt inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah 54:2—3)

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (Doctrine and Covenants 82:14)

Seven centuries before the birth of our Redeemer, the Lord spoke through Isaiah about Zion and the spread of the Kingdom of God in the latter days. Today we are seeing these prophetic words fulfilled. For more than one hundred years the members of the Church in Europe were deprived of many of the greatest blessings of the Gospel. The Lord has now opened the way for members of the Church in their own lands to obtain the covenants and blessings of the Kingdom of God. Now, in fulfillment of these ancient promises the borders of Zion have been extended to embrace the continents of Europe, much of Asia, Africa and the islands of the sea. The building of temples for the convenience of people abroad, and now the organisation of stakes where a more nearly perfect organisation can be maintained, is in fulfillment of these ancient prophetic predictions.

Rochdale Ward Bishopric: Bishop Angus McCuaig, standing; first counsellor Harry Withington, left; second counsellor Alan T. Butler, right.

SPENCER W. KIMBALL

How proud we are of the Manchester Stake as the first in Europe or Asia or Africa, or that large part of the world!

We are sure that the great missionaries of the 1830s and 1840s must have looked down with great satisfaction and joy to see the growth and development of the British Mission, culminating in the organisation of the Manchester Stake.

A stake organisation presents great new challenges with more opportunities than ever before to grow and progress and develop.

May the Lord bless you all that you may obtain much joy and satisfaction in this new opportunity.

EZRA TAFT BENSON

I greet warmly the saints of Great Britain on this important milestone in your progress—the organisation of the Manchester Stake. The organi-

sation of a stake in Europe was not a surprise.

I well recall when as President of the European Mission during 1946, I attended the first Mission-wide peacetime conference of the Church after World War II in Rochdale. During this conference I was strongly impressed that a new era for the Gospel was being inaugurated in Great Britain and that a new period of expansion was on the threshold. I felt that stakes would be organised and that the time when a temple would be erected was fast approaching. Now, fourteen years later, we can see the fruition of this hope so many held for so long.

The Church will continue to prosper and grow in Great Britain. The field is indeed white and ready for the harvest.

I pray that the Lord will continue to bless your efforts with a rich outpouring of His spirit; that you may be strenghened in testimony and in the resolve to live and teach the gospel; and that you will place the Lord's work first in your lives and know that He is guiding His affairs for the blessing of His people.

DELBERT L. STAPLEY

Hearty congratulations to Great Britain and her people on the organisation of the Manchester Stake of Zion. The British Isles have contributed large numbers of convents over the years of proselyting work there, which work began shortly after the organisation of the Church of Jesus Christ of Latter-day Saints. Many converts developed into great Church leaders, contributing richly to the growth and progress of God's latter-day Kingdom. No nation or

Dewsbury Ward Bishopric: Bishop Kenneth Bolton, standing; first counsellor Nicholas Murphy, left; second counsellor Arthur Gregory, right.

people is more deserving of an organised stake of the Church.

Great and choice blessings are in store for the Stake and both British Missions. Truly the borders of Zion are being enlarged, as the Lord has decreed for His latter-day work.

Our hearts are happy because of this historic and eventful blessing to the people of Great Britain and the Church at large. We all share and rejoice in this outstanding accomplishment. I pray that God will continue to bless and prosper the Church and the Saints of the British Isles.

MARION G. ROMNEY

The happenings of the last two years have borne in upon my mind the truth that the Church of Jesus Christ of Latter-day Saints is indeed the "stone" of Nebuchadnezzar's dream, the kingdom which the God of heaven has set up never to be destroyed nor left to another people, the kingdom which shall eventually

Liverpool Ward Bishopric: Bishop J. Allan Cubbon, standing; first counsellor John W. Jones, left; second counsellor Fredrick W. Peacock, right.

fill the whole earth and stand forever. (Daniel 2:44)

These happenings have also brought to mind the vision of Nephi in which he saw "the church of the Lamb of God, . . . who were the saints of God, . . . upon all the face of the earth;" and that notwithstanding their "dominions upon the face of the earth were small, . . . I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory." (I Nephi 14:12, 14)

The following are some of the happenings to which I refer:

Sunday, May 18, 1958, we were present at the organisation of the Auckland Stake in New Zealand. This was the first stake organised in the Southern Hemisphere in this dispensation.

Sunday, July 26, 1959, we attended a five-district conference at Manchester, England, at which there were in attendance 1567 people. These and other experiences in and about Manchester so inspired us that shortly thereafter we wrote the brethren as follows: "We might want to organise a stake centred at Manchester. There is a brother at Preston by the name of Larson who used to work with President Hilton in Berkeley Stake who might work out as the first president of a stake in England."

Sunday, March 27, 1960, we were present at the organisation of a stake in Sydney, Australia. Some ten hours later on the same day, the Manchester Stake was organised in Great Britain.

Surely it must be clear to all that the Church is a world-wide organisation and that the "stone . . . cut out of the mountain without hands" is gaining strength, size, and momentum as it rolls on towards the fulfillment of its destiny.

To me it is significant and marvellous that England, that precious land from which so many of us came—my greatgrandfather heard the gospel in Preston from the lips of Orson Hyde in 1837—now has a stake which encompasses the very spot where the Gospel first took root in the British Isles. Many more stakes will follow.

My congratulations and love to all.

RICHARD L. EVANS

To our cherished Brethren and Sisters of the Church in Great Britain:

Since so many of the choice days of my life have been lived over there, and since so many of the choice memories of life have been made there, and since our forebears came from there, we have watched with much interest and much gratitude the progress of the Church in the land of our fathers—a land which we love and in which our sons also have served.

May you have peace and joy in service, in faithful performance, and every needed blessing in life, this day and always.

GEORGE Q. MORRIS

It was a matter of deep satisfaction to me to see a stake organised in Great Britain. It seems to me entirely appropriate that the first stake to be organised in Europe should be established in England and in that part of England where the great missionary work of the early days was commenced, where at one time President Brigham Young and the majority of the Council of the Twelve were labouring as missionaries, where many thousands of people were converted and where the great emigration movement began to strengthen the new Church in America, and that it should be in this particular spot where the first baptisms occurred in this most remarkable missionary movement. Incidentally, it is a matter of keen personal satisfaction to me that this first stake should be the Manchester Stake. It is from this locality that my mother emigrated to America in the year 1850.

Leeds Ward Bishopric: Bishop Stanley Smithson, standing; first counsellor Stanley Allott, left; second counsellor Norman P. Newill, right.

The organisation of this stake emphasizes the truth that the time has now definitely come when the Church is being brought to all parts of the world with its temples and the fullness of its opportunities and privileges, and that we have now come to the phase of our growth when the great strengthening of the Church will not be accomplished through emigration, as was the case many years ago, but in the permanent building up of the Kingdom of God where it has been planted by the marvellous missionary work of the Church. In the earliest days of the Church it was strengthened by gathering. The Church, so strengthened by gathering, is now fulfilling the prophecies which declare that the Church should spread over the earth and be established in all nations preparatory to the coming of the Lord to rule over His world-wide Kingdom, and the remarkable revival of missionary work in British Isles is one aspect of this new phase of our tremendous growth.

Assistants to the Twelve

ALMA SONNE

The Church continues its growth and expansion at home and abroad. The establishment of a stake in the British Mission, the erection there of a temple where sacred and necessary ordinances of the Gospel can be performed and the building of chapels and recreational centres, are all in fulfillment of dreams which have inspired the missionaries and saints during the past century. It is a recognition of the valiant service rendered in the past by humble missionaries and faithful converts who sustained the work in the branches and districts of the Mission. It is the culmination of

the labours of many who were steadfast and true through periods of misunderstanding and opposition when converts emigrated to Zion to return as missionaries in order to present the gospel message to former neighbours and friends. Solid foundations were laid on which later generations could build with confidence for the advancement of God's work and for the full realisation of the blessings which accrue where the Church can function through all of its organisations.

I join with many others in expressing gratitude for a great achievement and the deserving recognition which has come to the people of Great Britain.

Bradford Ward Bishopric: Bishop Douglass Rawson, standing; first counsellor William R. Kirk, left; second counsellor Donald Bradbury, right.

ELRAY L. CHRISTIANSEN

The creation of the Manchester Stake is a significant episode in the history of the Church. It marks the forward progress of the work of the Lord throughout the world, especially in Great Britain. The people who have brought this about are to be commended and congratulated for this achievement. Surely it will not be long until other stakes are created on the continent of Europe.

I extend my best wishes and prayers for the success of those who are given the great responsibility of organising and carrying on the functions of the Manchester Stake.

JOHN LONGDEN

Over fifty years ago father and I bade my mother and young brothers and sisters a fond farewell.

We were embarking on a strange new venture, a new religion in a new land. In the years that have ensued, a little boy's testimony has grown stronger and stronger. Today, as a man over threescore years, I can say without reservation I know that God lives, that He has restored his Gospel in these last days.

God bless the missionaries who brought the word to our family and the thousands of other missionaries whose message has found root in the hearts of so many wonderful English people.

Congratulations to the first stake of Zion in England—my birthplace. May our Father grant you growth and spiritual strength to continue spreading this glorious message which will bring peace in the hearts of men and to the world.

GORDON B. HINCKLEY

As one who served in the British Mission, I am pleased and gratified at the progress of the work and the

growth of the Church in the British Isles. Creation of the Manchester Stake and the division of the Mission are evidences of this growth and are portentious of yet greater developments.

WILLIAM J. CRITCHLOW, JR.

Today I salute you, the best stake in England. Tomorrow, one of the best in all the world.

First Council of Seventy

ANTOINE R. IVINS

The organisation of the Manchester Stake, following so closely upon the building of a temple in Great Britain, is indicative of the great faith which the leaders of the Church have in the people of the British Isles. It is entirely within the possibilities that this may be but a beginning in the greater growth of the Church in that region.

A stake, well directed, should be a tremendous missionary force and a demonstration of the power the Church has in stimulating men and women to conform their lives to the will of God.

S. DILWORTH YOUNG

I am much moved by the organisation of the Manchester Stake in England. This marks a great forward step in the growth of the Church in that land. It gives new hope that stakes will be formed in other lands, and that eventually the blessings of these great organisational units will give security to our people wherever they live on the earth.

It also places greater responsibility on those who reside in such a stake. In effect, they are weaned—they now handle their own affairs. This is great blessing for it means greater development.

May the Lord speed the effort and give it strength.

Huddersfield Ward Bishopric: Bishop Herbert Cogan, standing; first counsellor Arthur Leonard, left; second counsellor Clifford Moore, right.

BRUCE R. McCONKIE

Yesterday the Lord pitched the *Tent of Zion* in a choice spot in His vineyard.

Today He is driving *Stakes of Zion* into the productive soil of distant parts of that vineyard so that the great Tent shall be upheld and established.

Tomorrow He shall come to possess His vineyard, reign in Zion and perfect the saints.

How glorious it is to be eye witnesses to the fulfillment of these things:

"Enlarge the place of they tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; . . . Fear not; for thou shalt not be ashamed: neither be thou confounded; . . . For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." (Isaiah 54:2—5.)

A. THEODORE TUTTLE

I join with all others in this Church in commending and congratulating the saints in the British Mission on the event of stakehood for the members of the Manchester Stake. The history of the British Mission has been long and important. This is a noteable achievement and a significant step forward in the history of the British Mission to have the Manchester Stake organised.

May the achievements and contributions of this Stake be as significant and brilliant as has been the contribution of the saints in the British Mission.

Halifax Ward Bishopric: Bishop Barrie Crossley, standing; first counsellor Brian Hardy, left; second counsellor Frank Holroyd, right.

Presiding Bishopric
JOSEPH L. WIRTHLIN

Greetings and best wishes to the saints in the newly organised Manchester Stake in Great Britain.

You now stand in the dawn of a history which, through your united and untiring efforts in righteousness, will ever inspire those who follow after you. New horizons in Church service will lure you to greater heights in giving and growing in the service of the Lord.

Yours is the privilege, and the responsibility, to set such high standards of fidelity and enthusiasm as will stimulate all to emulate your examples in leadership and devotion for generations to come.

May our Heavenly Father sustain and bless each one of you in your branch or ward within your new stake that you will ever carry your full share of responsibility and never leave your work for another to perform.

THORPE B. ISAACSON

I certainly congratulate the British Mission—old London, and particularly the Latter-day Saints in that area—on the great progress that has come to our Mother Country, England, in

the last few years from Church activity and support.

The building of the temple in London will be a great comfort and blessing to the saints in that area of Europe, as well as to those who are not members of the Church. It will give them a source of satisfaction if they understand our teachings.

The building of a very beautiful new meeting house on Exhibilition Road will be a source of pride to our saints, and it will give them a beautiful place in which to worship. This will add strength and dignity and create interest, in London particularly.

The purchase of a new Mission Home there is a great blessing to the administrators of the Mission, the elders, the Mission Office, and all those who come there.

Now, the creation of a stake in England is perhaps the climax of the progress that has been made there. Brother Robert Larson, the President of the new Manchester Stake, was a former student of mine and a football player when I was coaching. He is one of the choice young men in the Church, and the entire Church should be congratulated on the appointment of President Larson.

The Lord has really blessed the efforts of the missionaries in the past years. The Church will move forward even more rapidly now in England and especially in the London area. It will not be long until not only the Manchester Stake, but other stakes, will be created in that area.

May the Lord particularly bless the Mission President, President Larson, and the saints of Great Britain. All of us join you in your happiness and in your great joy and satisfaction.

May our Heavenly Father bless your efforts and watch over you always.

Oldham Ward Bishopric: Bishop William Giles, standing; first counsellor Kenneth Briggs Baldwin, left; second counsellor Harry Mills, right.

CARL W. BEUHNER

With the erection of the beautiful new temple at Newchapel, it was inevitable that more momentous things would quickly follow. The formation of the Manchester Stake marks another link in the chain of historic events that now make this new Stake a part of the great supporting foundation of the Kingdom of God upon the earth. The organisation of this unit in Great Britain is most appropriate. The area has for more than one hundred years been one of the most productive fields for missionary work. Many faithful members throughout the Church today were converted here and thousands more are proud to be numbered among the descendants of those who accepted the gospel during the last century. From their ranks have come several generations of illustrious leaders. It is a great pleasure to share with the members of the Church in England and particularly the saints of the Manchester Stake, this new joy.

Those authorities not included were out of town and could not respond.

NEW ERA CALENDAR

OF BRANCH AND DISTRICT EVENTS

January 9—Everyone had a wonderful time at the children's party held by the Edinburgh Branch. All auxilliaries took a hand in entertaining the youngsters and it would be difficult to tell which was enjoyed most, the cakes and jellies prepared by the Relief Society of the games organised by the MIA.

January 17—Members of Dundee Branch were invited to St. Johns Cross Church to participate in a discussion on "What Mormons Believe." Brother Albert Roy addressed the congregation on "The Articles of Faith" after which a lively discussion ensued.

January 30—Brother Jefferson addressed the haggis at the Edinburgh Branch Burns Supper and this year the privilege of giving Selkirk grace fell to twelve-year-old Ronnie Fraser.

February 6—Dundee Branch said goodbye to Elder John Urquhart at their Burns Supper. He was presented with a Skien Dhu as a token of affection from the members of the branch and in turn presented two books to the Branch Presidency to start the new branch library.

February 6—A dance for those "Twixt 12 and 20" was held in the Wythenshawe Chapel. The admission charge was a contribution to the refreshments which when pooled made a fine buffet supper. Brother Derek Coulthart, the M.C. gave some impressions of nursery rhymes with a few "off the cuff" cracks thrown in for good measure, and introduced old style dancing as well as rock and Latin-American.

February 16—Twelve-year-old Stanley Fraser designed some outstanding "Cupid Posters" for the Aberdeen valentine party and really captured the Leap Year theme for the evening.

February 20—York and Scunthorpe Branches joined with the Grimsby members to make the Valentine Dance for 1960 a memorable one. Sister Anne Sneyd was M.C. and, together with Brother Cook who took charge of the refreshments and Brother Taylor who played records for all tastes, saw that there was something on the programme for everyone. The sketches which allowed the dancers to have a breathing space proved to be fine pre-view for those to be presented at Filey.

February 20—The Manchester Drama Festival at Oldham was indicative of the wonderful talent to be found amongst the young people. It was an all comedy playbill and was cleverly arranged to begin with a quiet chuckle at Radcliffe's young ladies in their episode of mistaken identities, notable for a good character performance by Kathleen Hickman as the astringent aunty, to Oldham's bouncy produc-

tion by Dorothy Revell, plenty of vitality, pace and acting ability, through Wythenshawe's more sedate offering centred around a family meal with a very vigorous portrayal by Lynn Webb of a managing Mum, to a hilarious crescendo with Ashton's "Queer Street", distinguished for its' relaxed and happy team work and the polished comedy acting and timing of President Thorpe and Jim Corless whose facial expressions and movements had a touch of Jacques Tati.

Oldham as the hosts provided a striking black, white and orange setting which served equally well for all four plays. Brother Frank Gilbert adjudicated by British Drama League standards which was most instructive to both players and audience. The highest number of points was gained by Ashton Branch with Wythenshawe second, Oldham third and Radcliffe fourth. The best actor was Jim Corless, the best actress Lynn Webb, the best supporting player was President Thorpe with Terence Davies receiving a special mention.

February 20—Halifax Relief Society endeavoured to swell its funds and also help the missionary fund by holding a jumble sale. A great deal of fun was had both collecting and selling the goods and as the taking totalled £ 10 the sisters were well pleased with their efforts.

February 27—Sister Mavis Bickerdyke celebrated her twenty-first birthday with a party in the Ashton Branch.

February 28—Newport Branch was visited by two ladies of the Newport Ladies Choir who sang two beautiful duets which added to the spirit of the sacrament meeting. This choir heard the Tabernacle Choir sing "Come, Come Ye Saints" at the Sophia Gardens and were so impressed that they added this well-loved hymn to their

The young men of the Aaronic Priesthood in the Manchester Ward.

His Book of Mormon will bear an inscription from the first stake president in Europe.

repertoire and have now recorded it and sent a copy to the Tabernacle Choir.

March 5—Oldham Branch held a Jumble Sale to raise funds for new curtains and expects to have sufficient money soon to buy a new electric organ and mats for the Judo class directed by Brother Brian Ashworth.

March 5—No wonder the brethren looked so hungry just before the Manchester District Priesthood dinner held at Oldham and so contented afterwards. With Brother Harry Withington as chef a fine meal is always a certainty and this proved no exception because roast turkey was featured on the menu. The Radcliffe brethren announced they would play their part in assisting the progress of science by taking a rocket to the moon, however in spite of the efforts of Wing Commander Baynes in directing the operations, Brothers Jones, Hibbert, Long and Snelson only succeeded in getting Major Eckersley entangled in the mass of "scientific" equipment they had assembled and hopelessly frustrating the efforts of "B.B.C. commentator" Brother Leeming.

March 5—Lynda Bates and Susan Lee entertained a large number of teenagers when they celebrated their birthday in the Wythenshawe Chapel. The Chapel had been beautifully decorated by the concerted efforts of a number of volunteers who decided that one birthday a year was not sufficient by a long way.

March 14—The Sheffield Relief Society sisters celebrated the anniversary of the organisation of Relief Society with a party immediately following the work lesson. President and Sister Wildgoose prepared a pie and pea supper which was served by willing helpers whilst Sister Bustin delighted the sisters with a calypso specially written for the occasion. The centre-piece of the table was a large birthday cake decorated in blue and gold, the Relief Society colours.

March 15—The Crawley Relief Society sisters celebrated the organisation of their Society by dressing in pioneer costumes whilst they listened to a description of the Relief Society Building in Salt Lake City given by Sister Gladys Boyer who was formely a member of the General Board.

March 17—The Lowestoft Relief Society sisters celebrated the anniversary of the organisation by inviting the entire branch to supper.

March 19—"Time" was the theme of the Crawley MIA social and the prizes awarded for the best made clocks were won by two young girls who made a chime clock and a dandelion clock. As might be expected on an occasion such as this, time flew swiftly by and was well spent during this evening of drama, games and dancing.

March 19—The Relief Society celebrations at Rochdale featured a mannequin parade of Easter Bonnets, and

three unexpected guests, Sisters Rountain, McCuaig and Teale in the guise of fairies brought the house down with their song and dance act. In more serious vein, a play depicting the work of Relief Society was presented by Sisters Pilling, Coffrey, Fountain and Woodhead with Sister Jean Dale as accompanist.

March 19—The Norwich Branch Relief Society birthday party had a pioneer theme as far as the tastefully decorated room and dramatic presentations were concerned, but the supper menu consisted of traditional English party fare.
March 19—Radcliffe sisters also noted the Relief Society anniversary with a party and as the sisters are always trying to increase their knowledge, they invited the brethren to demonstrate the technicalities of space travel, but as yet, the rocket has not yet succeeded in leaving the ground. The sisters themselves chose a most appropriate title for their skit, "The Jumble Sale" but it was understood that all characters and incidents were very fictitious.

Feeding the pigeons are (left to right) President Maxwell Milligan, Derek Plumbley, and Roy Caddick.

March 20—was a big day for the Wythenshawe members who were happy to welcome Elder Harold B. Lee and Sister Lee, President Alvin R. Dyer and Sister Dyer, President and Sister Woodbury and President Brockbank to their sacrament meeting.
March 26—Cardiff MIA invited the entire district to come and have fun at the dance held at the Bowchier Hall. It was certainly a pleasure for the organisers to see so many people enjoying themselves and letting their hair down. The dance was so successful that many more are planned for the future. Sister Kline decorated the Bristol Branch Relief Society birthday cake with a replica of the Society's badge which was so tastefully done as to make the cake almost too good to eat according to the guests at the celebration.
Scarborough sisters noted the Relief Society anniversary in fine style by first assigning Sisters Mildred Gummer, Sally Coyne and Norah Edwards to prepare the supper, then decorating the chapel with blue scillas and yellow daffodils and finally allowing the sisters time to demonstrate the way in which attendance at Relief Society has developed their talents.
At Grimsby the Relief Society presidency saw to it that after sufficient food for the body had been served there was plenty to stimulate the mind. Sisters Jenner, Kinnaird and Sneyd presented a skit showing how and how not to sell the magazine before singing a song encouraging subscriptions. Sister Sharpe delighted her audience with a dramatic recitation while the stage was set for a mannequin parade in which some of

the dresses shown were made by the sisters themselves.

In Bristol brother Ireland has been busy organising a recorder group as the first step towards a more ambitious musical group in the future.

April 9—Guesting at the Grimsby Branch social in aid of the building fund were members from York and Scunthorpe who judging by their reluctance to leave the spring frolic thought their long journey well worth while. The excellence of Sister Kinnaird's organisation as M. C. gave added zest to the mixed programme of dancing, games and skits.

ENGAGEMENTS

Peterken-Palmer—Brother Andrew G. Peterken, Bristol District Clerk, and Sister Dorothy L. Palmer of Weston Super Mare announced their engagement recently. The wedding is planned for October 1, 1960.

Fullwood-Larsen—The engagement of Brother Lionel Fullwood of Liverpool and Sister Valerie Claire Larsen of Salt Lake City was announced on March 26. The couple will be united in the Salt Lake Temple on September 2 and will make their home in England after graduating from the Brigham Young University.

MARRIAGES

Stobbs-Hibbert—The Wythenshawe Chapel was very tastefully decorated with spring flowers on February 20 when Brother Alan Stobbs and Sister Jean Mabel Hibbert were married at a ceremony performed by Elder Urquhart. The bride wore a white lace dress with a head-dress of pearly leaves and diamante flowers and was attended by two bridesmaids, Heather Barbara Stansfield and Helen Seaton who wore dresses of blue and pink respectively.

Green-Quinn—The marriage of Brother James Green and Sister Isobel Todd Quinn took place in the Glasgow Chapel on March 5. The ceremony was performed by Brother W. E. Foote and included solos by Dorothy Paul and Dennis Clancy. The bride and groom were formerly members of Airdrie Branch.

Lloyd-Smith—The Luton Branch Chapel was the setting for the wedding of Brother L. A. Lloyd and Sister Pauline Smith on April 16. President Clarke performed the ceremony with Brother Prince acting as best men, the bride was given away by her father, Brother Smith. A reception was held for the newly-weds in the recreation hall adjoining the chapel.

DEATHS

Elger—Sadly missed by the members of Rugby Branch, Sister E. Rose Elger, a tireless worker in both branch and

The newly wedded couple is Mr. und Mrs. Alan Stobbs, smiling happily after the ceremony at Manchester.

Mr. and Mrs. Sutch of Paisley Branch cut their wedding cake.

district activities, died on February 21 at the age of thirty-eight. The funeral service at Rugby was conducted by President J. Muir who also dedicated the grave.

BAPTISMS

Birmingham
Nellie Louisa Sheffield of Birmingham
Gerald Shaw of Birmingham
John T. G. Shaw of Birmingham
Norah Sale of Birmingham
Christopher P. Brown of Birmingham
Albert Edward Preece of Wolverhampton
Kenneth A. Chapman of Worcester
Rosemarie Pearl Dyer of Coventry
Doreen J. B. Duffell of Wolverhampton
Albert C. W. Duffell of Wolverhampton
Barbara Joyce Game of Wolverhampton
Edwina Nancy Wilding of Wolverhampton
William Henry Lynch of Northamton
Margaret Scott Lynch of Northampton
June Rosemarie Thomas of Birmingham
Patricia Mary Thomas of Birmingham

Bristol
Beryl Elizabeth Munn of Bristol
Ronald Francis Munn of Bristol
Ralph Gordon Gilbert Callichan of Weston-Super-Mare
Kenneth Williams Fulfit of Weston-Super-Mare
Anthony Ernest Steward Griffiths of Bristol
Colleen Webb of Bristol
Martin P. Hazell of Gloucester
Margaret B. Hazell of Gloucester
Irene Mary Morgan of Gloucester
Olga Joan Evans of Gloucester
Mervyn Cecil Evans of Gloucester
Jean Margaret Rodgers of Stroud
James Edward Davids of Stroud
Janet Patricia Davis of Stroud
Jean Mary Ilott of Cheltenham
Eleanor Walker of Cheltenham
Christine Griffiths of Bristol
Robin Griffiths of Bristol
Michael Griffiths of Bristol
Betty May C. Griffiths of Bristol
Rupert Griffiths of Bristol
Keith Francis Arthur Meadows of Gloucester
Brenda Freda Neal of Gloucester

Hull
Hilda Partington of Scunthorpe
Evelyn Widdowson of York
Jennifer Pratt of York
Betty Hickman of Scunthorpe
Elizabeth D. Hickman of Scunthorpe
Cecelia Robin of York
Michael Stericker of York
Anne Jarvis of York
Terry McGovern of Scunthorpe
Lillian May Kerton of York
A. Bernary Pooley of York
George David Spangler of Grimsby
Phyllis Kinloon Reade Blake of Hull
Denise Wells of Grimsby
June Agnes Christina Baker of Hull
Enid May Larsen of Grimsby
Marylyn Crosby of Scunthorpe

Ireland
David I. Davies of Belfast
Walter Wheeler Blair of Portadown
Margaret Yvonne Stewart of Belfast
Edna Margaret Branagh of Belfast
Thomas Branagh of Belfast

Leeds
Myra Hazel Dolben of Huddersfield
Kathlyn June Derrick of Bradford
Donald Woolley of Bradford
Ian Tetlow of Bradford
Denise Ann Woolley of Bradford
Emily Woolley of Bradford
Maureen P. Steward of Bradford
Dennis Stephenson of Leeds
Gary Stephenson of Leeds
Eileen Thorp of Huddersfield
Christopher Anthony Thorp of Huddersfield
Patricia Beeley of Halifax
Stanley Laville of Halifax
Joyce Smith of Dewsbury
Amy Tetlow of Bradford
Jack Tetlow of Bradford
Harry Kilner of Huddersfield
Olive Kilner of Huddersfield
Joan Thorp of Huddersfield
Harry Thorp of Huddersfield
Frank Beeley of Halifax
Sandra Hadley of Bradford
Barbara Hadley of Bradford
Pauline Simpson of Leeds
Betty Foster of Bradford
Alfred I. Emmerson of Bradford
Silva Jan Crisp of Dewsbury
Carole Ann Bardsley of Halifax

Liverpool
Keith John McCall of Preston
Philip Ernest Hughes of Burnley
Lindsay Guydeth Farrar of Liverpool
Gaynor V. Farrar of Liverpool
Ruby Ada Manley of Wirral
Terrence Carle Manley of Wirral
Edwina Sheila Heap of Liverpool
Alison Jackson of Liverpool
Jacqueline Corkill of Liverpool
Gladys Webster of Wigan
Barbara Cragg of Burnley
Margaret Elizabeth Hudspith of Wirral
Rachel Lowe Jones of Wirral
Linda Julien Marshall of Southport
Betty Roberts of Wirral
Alan Counsell of Blackburn
Albert Hugh Mann of Rawtenstall
Dora Mann of Rawtenstall

Manchester
Paul Roland Woodhead of Rochdale
Karen Lynne Caddick of Wythenshawe
Marilyn Fitton of Rochdale
Winifred Schofield of Rochdale
Kenneth Rushton of Radcliffe
Emma Rushton of Radcliffe
Brenda Tomlinson of Radcliffe
Kathleen Tomlinson of Radcliffe
Irmo Lawson of Radcliffe
Lynda Broster of Stockport
Evelyn M. Gately of Rochdale
John Gately of Rochdale
Arnold Long of Radcliffe
Jessie Hilda Long of Radcliffe
Emlyn Martin Long of Radcliffe
Pauline Cooper of Wythenshawe
Michael John English of Wythenshawe
Jacqueline Beard of Wythenshawe
Ellen Stobbs of Wythenshawe
Nigel Bernard Bell of Wythenshawe
Yvonne Irene Bell of Wythenshawe
David Morgan Fitton of Rochdale
Robert V. Lloyd of Oldham
Julia D. Bimpson of Oldham

Newcastle
Kevin Gibson of West Hartlepool
John William Bowron of Middlesbrough
Susan Margaret Bowron of Middlesbrough
Dianne Soulsby of West Hartlepool
Alan Stewart Jackson of Newcastle
Thomas W. Stewart of Newcastle
Doris Price of Sunderland
Susan Ann Brown of Sunderland
Louise B. Rearden of West Hartlepool
Gladys Erwin Starkey of Carlisle
Ida Parkinson of Newton Aycliffe
William Robert Starkey of Carlisle
Jean Liggitt of Middlesbrough
Norma Dixon of Newton Aycliffe
Joseph Richard Dixon of Newton Aycliffe
Jean Lesley Dixon of Newton Aycliffe
Alan Brown of South Sheilds
Charles Robinson of Sunderland
Jennie Carney of Sunderland
Robert Robson of Newcastle
Florence Moore of Sunderland

North London
Peter Barry Jaggard of Basildon
Anthony Donald Bowskill of St. Albans
Albert Tom Price of St. Albans
Gerald Ian Jones of Romford
Lillian Ethel Jones of Romford
Terrence Norman of St. Albans
Marion Norman of St. Albans
Andrew Lawrence Roberts of Luton
Edmund Palmer Roberts of Luton
Freda Doris Roberts of Luton
Eveline Gladys Bond of Stevenage
Barry Bowskill of St. Albans
Robert Anthony Bowskill of St. Albans
Josephine M. Bowskill of St. Albans
Paul Anthony Bowskill of St. Albans
Lily May Cox of St. Albans
Allen Frank Cox of St. Albans
Mary Elizabeth Burr of St. Albans
Margaret Ann Burr of St. Albans
Evelyn Beatty of Romford
May Videt Ramaswami of Reading
Linda Catherine Colliard of Reading
Patricia Winifred Colliard of Reading
Elizabeth Catherine Colliard of Reading
Amalia Gaal of Hyde Park
Kenneth Michael Hedley of Hyde Park
Arthur John Kirk of Hyde Park
Frances Roberta Buchanan of Hyde Park
Michael John Doxsey of Southend
Barry Peter Doxsey of Southend
Nora Florence Cuthbert of Hyde Park
John Cuthbert of Hyde Park
Daphne G. Cuthbert of Hyde Park
Pamela Florence Cuthbert of Hyde Park
John Bernard Cuthbert of Hyde Park
Patricia Ann Smee of Southend
Vivien Sandra Smee of Southend
Molly Jean Barr of Southend
Cheryl Lorraine Davis of West London
Jean Hazel Smee of Southend
Rose Smee of Southend
Sylvia Mary Nunan of Hyde Park
Gregg Murphy of Southend
Grace Elizabeth Coad of Romford
Gary David Coman of West London
Mary Catherine Coman of West London
Thomas Joseph Flynn of Hyde Park
Donald Kenneth Wilkins of Hyde Park
Karen Wilkins of Hyde Park
Margaret Ramsey Wilkins of Hyde Park

Norwich
James Charles Ockendon of Chelmsford
Barbara Jane Ling of Ipswich
Walter Earnets Privett of Norwich
Dora Alice Privett of Norwich
Sandra Gillies of Norwich
John Gillies of Norwich
Janet Grace Gillies of Norwich
Shirley Ann Macro of Ipswich
Barbara Ellen Perna of Ipswich
Donna Chapman of Norwich
Diana Joyce Vingoe of Ipswich
Catherine Mary Williams of Lowestoft
Teresa Christine Williams of Lowestoft
Pamela Thompson of Lowestoft
Patricia Margaret Chase of Lowestoft
Doreene Baker of Lowestoft
John Bone of Gorleston
Anthony John Cocker of Ipswich
Lydia Mae Streeter of Ipswich
David Wayne Streeter of Ipswich
James Alexander Gillies of Norwich

Nottingham
Wendy Bruce of Leicester
Phillip R. Harrison of Hucknall
Mary Alice Harrison of Hucknall
George William Harrison of Hucknall
Briony Jan Green of Nottingham
Betty Godwin of Eastwood
Tom Stark of Nottingham
Reginald Allen Bradley of Nottingham
Clara Doreen Bradley of Nottingham
Phyllis Henrietta Stark of Nottingham
Hilary Jane Krukiewicz of Peterborough
Linden Charles Lester of Peterborough
Alexander Bickenstaff of Nottingham
Carol A. Bickenstaff of Nottingham
Robert Harrald of Loughborough
Michael James Payne of Hucknall

Elizabeth Patricia A. Payne of Hucknall
Michael Douglas West of Peterborough
Susan Mary Bull of Peterborough
Vera Margaret Pallett of Leicester

Scotland
William Noble Bruce of Aberdeen
Ella Day Bruce of Aberdeen
James C. Fisken of Dundee
Phillip Thomas Thain of Aberdeen
Elizabeth Ann Wilson of Glasgow
Roberta Manson of Glasgow
Margaret M. Hardie of Aberdeen
William Syme Morton of Glasgow
Raymond William Morton of Glasgow
Annie Geddes G. Morton of Glasgow
Anne Gilchrist Morton of Glasgow
Daniel Cairns Watson of Edinburgh
Neil Stewart Roy of Edinburgh
Barbara Ann Taylor of Aberdeen
John Taylor of Aberdeen
Margaret Isobel L. Taylor of Aberdeen
Gary Alexander Taylor of Aberdeen
Rose Knight Sullivan of Aberdeen
Charles Patrick Sullivan of Aberdeen
John Gilchrist, Sr., of Paisley
Catherine A. S. Gilchrist of Paisley
John Gilchrist, Jr., of Paisley
Alan W. F. Cameron of Glasgow
Carol Ann Cameron of Glasgow
Merle E. C. Cameron of Glasgow
Anne McDonald Cameron of Glasgow
Louis Joseph Giboin of Glasgow
Gordon William Paxton of Dundee
Lindsey T. Paxton of Dundee
William T. Paxton of Dundee
Philip E. Watson of Dundee
Jane C. Kean of Dundee
Margaret L. Watson of Dundee
David J. Watson of Dundee
Elizabeth M. Watson of Dundee
Edna Robb McIntyre Christie of Aberdeen
Margaret Kennedy of Aberdeen
George Martin Kennedy of Aberdeen
Margaret Cameron McAldine of Glasgow
Jane Morrison of Paisley
Marion Ellen Taylor of Paisley
Shewan Duthie of Aberdeen
Olga Taylor of Paisley
James Thomson Reid of Glasgow
Annie Robertson T. Reid of Glasgow
Matilda McDonald Munro of Glasgow
Margaret S. Manson of Glasgow
John Parr McIntosh of Dundee

Sheffield
Janet Christine Boyce of Doncaster
John Stuart Mills of Barnsley
Albert R. Thornhill of Sheffield
Elizabeth Joyce Shillito of Sheffield
William H. Farr of Sheffield
James Leslie Farr of Sheffield
David R. Henderson of Doncaster
Linda Jean Henderson of Doncaster
Duncan Robert Henderson of Doncaster
Jessie Winifred Henderson of Doncaster
Margaret Williams of Sheffield
Fredrick Baden Wheeler of Sheffield
Gladys Bailey Wheeler of Sheffield
Joan Wheeler of Sheffield
Ann Wheeler of Sheffield
Patricia Lillian Wheeler of Sheffield
Linda Susan Wheeler of Sheffield
Kenneth Jones of Doncaster
Eunice Self of Doncaster
Mochael Watts of Sheffield
Jean Wheeler of Sheffield
Brenda Williams of Sheffield
Allan Sinclair Self of Doncaster
Barbara Ellen Poole of Sheffield
Gladys Barlow of Doncaster
Janet Yeardley of Sheffield
Michael Robert Stocks of Sheffield

South London
Robert P. Wallbutton of Gravesend
Louise Merkley of Crawley
Parry Woods Merkley of Crawley
Sarah Newman of Crawley
Pamela Ann Clatworthy of Catford
Maisie Lousia Bowdidge of Southampton
Anthony George Bowdidge of Southampton
Michael Patrick Bowdidge of Southampton
Shawn Patrick Bowdidge of Southampton
Lily May Burrell of Portsmouth
Cyril Roderick Burrell of Portsmouth
Ann Maureen Blanchard of Catford
Carole Anne Price of Catford
Margaret V. Mitchell of Portsmouth
Walter A. Mitchell of Portsmouth
Harold Joseph Fawcett of Southampton
Roger Trevor Stillwell of Brighton
Irene Patricia Stillwell of Brighton
Barry Michael Stillwell of Brighton
John B. D. Price of Bournemouth
Maureen V. Price of Bournemouth
Malcolm Peter Price of Bournemouth
Florence Mary Rowson of Catford
Linda Maria Rowson of Catford
Paul Robert Rowson of Catford
Michael D. F. Rowson of Catford
Ann Denise Smith of Catford
Linda Pauline Smith of Catford
June Dorothy Green of Catford
Deborah Cecila A. Urion of Southampton

Wales
Janice Mary Forward of Pontypool
Lorraine Forward of Pontypool
Edgar Brown of Blackwood
Helen Elizabeth Clarke of Swansea
Stuart John Hurley of Blackwood
Lilian Margaret Hurley of Blackwood
Mary Williams of Blackwood
Jean Reeks of Newport
David George Reeks of Newport
Walter Evans of Cardiff
Beryl A. Evans of Cardiff
Lynda Marie Grigsby of Cardiff
Eric John V. Price of Newport
Angela V. Williams of Cardiff
Michael John Griffiths of Cardiff
Geoffrey Ernest Pulman of Methyr Tydfil
Christine Burnett of Newport
Lucy Esther L. A. Burnett of Newport
William Henry Hazard of Pontypool

ORDINATIONS

Birmingham
Frank Horace Martin of Wolverhampton to Elder
Robert Clifford Reynolds of Wolverhampton to Elder
Raymond Leighton of Kidderminster to Elder
Peter Douglas Houghton of Birmingham to Elder
Gordon Alfred Edwards of Birmingham to Elder
Maurice Howard Rawlings of Birmingham to Elder
Wilfred George Hipkins of Birmingham to Elder
Peter Alan Ward of Coventry to Deacon
Roger Collins of Wolverhampton to Deacon
Philip Stewart Moore of Wolverhampton to Deacon

Stuart Harvey Hudson of Northampton to Teacher
William Alfred Carr of Northampton to Teacher
Brian Wade of Northampton to Teacher

Bristol
John Beverly Caswell of Bristol to Teacher
John Robert Olden of Bristol to Deacon
Roger Wallace Olden of Bristol to Deacon
Mervyn Cecil Evans of Gloucester to Deacon
Keith Francis Arthur Meadows of Gloucester to Deacon
Gerald John Caswell of Bristol to Teacher
Royston Walter Bertie of Bristol to Teacher
Geoffrey Dennis Morgan of Bristol to Deacon
Kenneth William Fulfit of Weston-Super-Mare to Deacon
David Oliver Robert Duke of Cheltenham to Teacher
Leonce Hartley Iles of Cheltenham to Deacon
Cecil Douglas Sutton of Cheltenham to Teacher

Hull
Leonard Webster of Hull to Teacher
Frederick Hopkin of Hull to Teacher
George W. Theaker of Hull to Priest
Graham Woods of Grimsby to Deacon

Ireland
Hugh Scott Cannon Templeton of Belfast to Teacher
Robert Keenen of Belfast to Teacher

Leeds
Malcolm Bolton of Dewsbury to Deacon
Bryan Mercer of Dewsbury to Deacon
Robert Campbell Mosley of Leeds to Deacon
Isaac Hughes of Dewsbury to Elder
Peter Burnett of Dewsbury to Elder
Clifford Moore of Huddersfield to Elder
Donald Slyman of Leeds to Elder
Jeffrey Oldroyd of Huddersfield to Elder
John Alexander Cook of Leeds to Elder
Harry Kilner of Huddersfield to Deacon
Dennis Johnson of Huddersfield to Deacon
Bernard Fahey of Huddersfield to Priest
Brian Johnson of Huddersfield to Deacon
Sydney Harold Green of Halifax to High Priest
Barrie Crossley of Halifax to High Priest

Liverpool
Ian Alexander Grant of Liverpool to Deacon
Graham Ambrose of Preston to Deacon
Terrence Carle Manley of Wirral to Deacon
George Hodginson of Wigan to Teacher
Gordon William Everitt of Burnley to Teacher
Thomas Counsell of Blackburn to Deacon

Manchester
Michael Thomas Rushton of Stockport to Deacon
Graham Goodier of Stockport to Deacon
Geoffrey Dale Burrows of Stockport to Deacon
Ian Roberts of Wythenshawe to Deacon
Bernard Frederick Austin of Ashton-Hyde to Teacher
George Anthony Crockell of Wythenshawe to Deacon
Nigel Bernard Bell of Wythenshawe to Deacon
Brian Ashworth of Oldham to Teacher
Brian Revell of Oldham to Teacher
Clarence Corbishley of Wythenshawe to Priest

Newcastle
Isaac Mitcheson Williams of West Hartlepool to Teacher
John William Bowron of Middlesbrough to Deacon
Harry Lane of Sunderland to Elder
Alan Martin Carabine of Sunderland to Elder
John Richard Guy of Newcastle to Deacon
Peter Garth Curryer of Newcastle to Teacher

North London
Ralph Hastings Cook of Reading to Teacher
Phillip Gordon King of Hyde Park to Deacon
David James Ramsden of Hyde Park to Deacon
Thomas Scott Cooper of Stevenage to Deacon
Raymond Adrian Kemp of Romford to Priest
Dennis Charles Standley of Stevenage to Deacon
George Henry Jaggard of Basildon to Teacher
Alan Henry Fairfoot of Basildon to Teacher
Maurice Alan Young of Basildon to Teacher
Malcolm Metcalfe of Hyde Park to Teacher
Thomas Joseph Flynn of Hyde Park to Deacon
Edward Albert William Hancock of Hyde Park to Priest
Alan Paul England of West London to Teacher
James Edward Melton of West London to Teacher
William James Jolliffe of St. Albans to Priest

Norwich
Dennis Robert George Adcock of Norwich to Priest
Christopher John Springall of Norwich to Deacon
Kenneth Johnson of Norwich to Priest
Alan Jack Staff of Gorleston to Teacher
John Bone of Gorleston to Deacon
George Joseph Thompson of Gorleston to Elder
George Henry Johnson of Norwich to Elder
Edward Cyril Ringer of Chelmsford to Elder
Bert Reuben Aldred of Lowestoft to Elder
William Henry Harman of Chelmsford to Elder
Sidney Rojas Hodges of Cambridge to Elder
Walter Earnest Privett of Norwich to Deacon
John Gillies of Norwich to Deacon
James Alexander Gillies of Norwich to Deacon
Trevor William Yeo of Colchester to Priest

Nottingham
Philip John Bland of Nottingham to Deacon
Dennis James Crewe of Nottingham to Teacher
Geoffrey Harold Pallet of Leicester to Deacon
George Douglas Castle of Leicester to Teacher
Gordon Eric Cooper of Derby to Priest
Owen Edmund Johnson of Derby to Teacher
Ronald Albert Bird of Leicester to Teacher
Stanley Castle of Leicester to Priest
Michael Douglas West of Peterborough to Deacon
Clarence Stanley Smith of Loughborough to Priest
Herbert George Smith of Loughborough to Teacher

Scotland
James McCracken Stii of Glasgow to Priest
Charles Patrick Sullivan of Aberdeen to Deacon
John Taylor of Aberdeen to Deacon
Shewan Milne Duthie of Aberdeen to Deacon
George Martin Kennedy of Aberdeen to Deacon
Thomas Skene of Aberdeen to Priest
John Murray Albiston of Aberdeen to Priest
Charles Ross Day of Dundee to Deacon
William Monson Taylor of Dundee to Deacon
William Thomas Paxton of Dundee to Deacon
Lindsay Thomas Paxton of Dundee to Deacon
John Barr McIntosh of Dundee to Deacon

Sheffield
Michael William Parsons of Chesterfield to Deacon
John Colin Daniels of Chesterfield to Deacon
Thomas William Elliott of Chesterfield to Elder
Charles Robert Edward Barnes of Chesterfield to Elder
William Horace Emmerson Moore of Doncaster to Elder
Basil Leslie Reeve of Doncaster to Elder
Lewis Arthur Brownlow of Sheffield to Elder
Arthur Beecham of Doncaster to Teacher
James Drake of Doncaster to Deacon
Bertram Joseph Jacob of Doncaster to Deacon
Stanley Jones of Doncaster to Deacon
Allan Sinclair Self of Doncaster to Deacon

South London
John Arthur West of Portsmouth to Deacon
John Shipp of Portsmouth to Deacon
Charles Henry West of Portsmouth to Deacon
Henry James West of Portsmouth to Deacon
Ronald James Shipp of Portsmouth to Deacon
John Robert Charles Cowdery of Portsmouth to Deacon
Leonard Edward Mann of Crawley to Priest
James Sidney Hart of Crawley to Priest
Shawn Patrick Bowdidge of Southampton to Deacon
Anthony George Bowdidge of Southampton to Deacon
Michael Patrick Bowdidge of Southampton to Deacon
Michael Deane of Southampton to Teacher
David William Butt of Southampton to Priest
Roy David Dicksee of South London to Teacher
Michael Robert Overend of South London to Priest
George Frederick Regan of South London to Teacher

Wales
David John Harman of Merthyr Tydfil to Teacher
Edgar Brown of Blackwood to Deacon
Stuart John Hurley of Blackwood to Deacon
Desmond Melvin Meachen of Pontypool to Priest
William Leslie Fry of Cardiff to Teacher
William Allen Jones of Cardiff to Deacon
Michael John Griffiths of Cardiff to Deacon
Walter Evans of Cardiff to Deacon
Norman Allen Rhys Grigsby of Cardiff to Deacon
David George Reeks of Newport to Deacon
Eric John Vibe Price of Newport to Deacon

BIRTHS AND BLESSINGS

Bradley: To Reginald Alan and Clara Doreen Paulson Bradley of Nottingham, a daughter, Diane Susan, born September 14, 1959; blessed March 6, 1960, by Albert Stanley Green.

Bailey: To Denis Alan and Agnes Valerie Green Bailey of Nottingham, a son, Andre Philippe, born May 1, 1958; blessed March 6, 1960, by Derek Alfred Cuthbert.

May: To Alan and Shirley Griffin May of Newport, a daughter, Linda, born April 21, 1954; blessed February 21, 1960, by Kenneth James Hall.

May: To Alan and Shirley Griffin May of Newport, a daughter, Sharon, born February 9, 1960; blessed February 21, 1960, by Kenneth James Hall.

Aspinall: To George and June Bridge Aspinall of Southport, a son, George Phillip, born February 12, 1960; blessed March 6, 1960, by George Aspinall.

Beresford: To Gordon and Margaret Esther Marshall Beresford of Worcester, a daughter, Linda, born October 14, 1955; blessed March 6, 1960, by Frederick John Passey.

Beresford: To Gordon and Margaret Esther Marshall Beresford of Worcester, a daughter, Jane, born December 14, 1953; blessed March 6, 1960, by Harry William Leslie Jones.

Lewisa: To Philip Dudley and Roma Winifred Joan Iles Lewisa of Cheltenham, a daughter, Jacqueline Philippa Ann, born February 13, 1960; blessed March 13, 1960.

Olin: To Gerald Ralph and Maureen Sylvia Iles Olin of Cheltenham, a daughter, Carrie Lynn, born December 24, 1959; blessed March 13, 1960, by Wilfred Cotton Betteridge.

Jones: To Thomas E. and Eliza Jane Hollyoak Jones of Belfast, a daughter, Lorraine, born February 15, 1960; blessed March 6, 1960, by Thomas H. L. Miller.

Holden: To John and Matilda Davison Holden of Belfast, a daughter, JoAnn, born December 15, 1959; blessed February 7, 1960, by William Stewart.

Marsden: To Alan and Lillian Beatrice Millar Marsden of Belfast, a son, Archie, born December 13, 1959; blessed January 3, 1960, by Alan Marsden.

Stewart: To William and Sarah Ann Allen Stewart of Belfast, a son, Robert Blake, born October 9, 1959; blessed November 1, 1959, by William Stewart.

Millar: To Thomas Nelson Lindsay and Nancy Kenny Boyd Millar of Belfast, a son, Martin Lindsay, born January 23, 1960; blessed February 7, 1960, by Thomas N. L. Millar.

Hudspith: To Bernard Malcolm William and Margaret Elizabeth Ellen Jones Hudspith of Wirral, a son, Stephen William, born April 1, 1958; blessed March 6, 1960, by Monte J. Brough.

Johnson: To Malcolm Gerald Anthony and Norma Schofield of Wirral, a daughter, Gaynor Anne, born May 22, 1954; blessed March 6, 1960, by Nad R. Brown.

Johnson: To Malcolm Gerald Anthony and Norma Schofield Johnson of Wirral, a son, Michael William, born November 19, 1956; blessed March 6, 1960, by Marvin L. Halliday.

Birt: To Colin Edward and Barbara Jane Whittingham Birt of Wirral, a son, born April 18, 1959; blessed March 6, 1960, by Gary L. Whatcott.

Davies: To Emlyn Daniel and Edna Margaret Williams Davies of Merthyr Tydfil, a daughter, Sian, born February 6, 1960; blessed March 6, 1960, by John Griffiths.

Smith: To Brian and Doreen Smith of Oldham, a daughter, Ann Glennys, born January 21, 1960; blessed March 6, 1960, by Samuel Mills.

Griffiths: To Leslie Thomas John and Betty May Constance Skidmore Griffiths of Bristol, a daughter, Lesley Sandra, born July 5, 1953; blessed March 6, 1960, by John Crabtree.

Boulton: To Rodney David and Terry Scruton Boulton of Coventry, a son, Peter, born December 27, 1959; blessed February 7, 1960, by Rodney David Boulton.

Simcock: To Donald and Mary Butterworth Simcock of Rawtenstall, a son, Paul Anthony, born January 26, 1960; blessed February 14, 1960, by Percy Terrell.

Palmer: To Sidney Gordon and Margaret Joan Evelyn Fowler Palmer of Brighton, a son, Matthew Francis John, born February 15, 1960; blessed March 13, 1960, by Richard H. Madsen.

Davis: To Emmett Smith and Marjorie Gwen Poulton Davis of West London, a daughter, Kimberlee, born October 21, 1959; blessed March 6, 1960, by Donald W. Hemingway.

Bradley: To Reginald Alan and Clara Doreen Paulson Bradley of Nottingham, a daughter, Carol Anne, born November 21, 1957; blessed March 6, 1960, by Kenneth J. Poole.

Bradley: To Reginald Alan and Clara Doreen Paulson Bradley of Nottingham, a son, Philip Alan, born November 26, 1955; blessed March 6, 1960, by James F. Rankin.

Breckon: To Dennis and Jean V. A. Brown Breckon of Newcastle, a daughter, Faith Denise, born September 1, 1959; blessed March 6, 1960, by James McIntyre Selkirk.

Jones: To William and Ann Smith Jones of West Hartlepool, a son, William, born February 10, 1960; blessed March 6, 1960, by Alfred Wainwright.

Cryer: To Eric and Ruth Egan Cryer of Wythenshawe, a son, Gary, born February 21, 1960; blessed March 6, 1960, by Eric Cryer.

King: To Brian Neville and Pauline Ibbeson King of Wythenshawe, a son, Allen Richard, born February 12, 1960; blessed March 6, 1960, by Brian N. King.

Vinnicombe: To Mostyn Herbert and Molly Eileen Alford Vinnicombe of Gloucester, a daughter, Lisa Elaine, born April 9, 1956; blessed March 6, 1960, by Kenneth Glen Williams.

Evans: To Mervyn Cecil and Olga Joan Evans of Gloucester, a daughter, Lesley Evelyn, born February 11, 1957; blessed March 6, 1960, by Roger Jones.

Ainslie: To Arthur and Helen Tracey Ainslie of Edinburgh, a son, Ashley Ian, born June 27, 1953; blessed March 6, 1960, by John Pratt Stuart Stout.

Ainslie: To Arthur and Helen Tracey Ainslie of Edinburgh, a daughter, Kathrin Joy, born July 12, 1955; blessed March 6, 1960, by James Allison Thompson.

Bond: To John Henry and Florence Bessie Margerum Bond of Hull, a son, Keith Peter, born November 3, 1950; blessed March 6, 1960, by Alan J. Kennington.

Bond: To John Henry and Florence Bessie Margerum Bond of Hull, a son, David Graham Bond, born February 4, 1956; blessed March 6, 1960, by Alan J. Kennington.

Burrows: To Geoffrey Dale and Hilda Bell Burrows of Stockport, a son, Peter, born May 8, 1959; blessed March 6, 1960, by Duane Burgess Ford.

Burrows: To Geoffrey Dale and Hilda Bell Burrows of Stockport, a son, David, born July 11, 1956; blessed March 6, 1960, by John Michael Sill.

Gibbons: To Ronald Berrisford Gibbons and Louise Anne Garrett Gibbons of Northampton, a son, Christopher Dale, born February 9, 1960; blessed March 6, 1960, by Leonard Joyce.

James: To Brian and Evelyn Blanche Allan Willcox James of Nottingham, a son, Brian, born February 7, 1955; blessed February 7, 1960, by Elmer Clarence Anderson.

Stewart: To William and Sarah Ann Allen Stewart of Belfast, a son, Robert Bleke, born October 9, 1959; blessed November 1, 1959, by William Stewart.

Brownlee: To William James and Olive Baird Brownlee of Portadown, a son, Terrence LeRoy David, born October 25, 1959; blessed February 7, 1960, by Bertram Noel Carville.

White: To Geoffrey Richard and Coralie Mary Dent White of Northampton, a son, David Andrew White, born September 16, 1957; blessed February 7, 1960, by Leonard Joyce.

Morris: To David Charles and Joan Margaret Stanton Morris of Northampton, a son, Brendon Geoffrey, born April 13, 1955; blessed February 7, 1960, by Leonard Joyce.

Morris: To David Charles and Joan Margaret Stanton Morris of Northampton, a daughter, Glenda Jean Morris, born February 25, 1953; blessed February 7, 1960, by Randon H. Wilson.

Cummings: To Lawrence Hughes and Monica Ivy Rogers Cummings of Northampton, a son, Anthony Roger, born July 23, 1959; blessed February 7, 1960, by Arthur J. Turvey.

Myers: To Norman and Jean Margaret Nelson Myers of Carlisle, a daughter, Jennifer Jean, born May 27, 1953; blessed March 6, 1960, by Lynn Lyman Bishop.

Thursby: To William and Hilda Nelson Thursby of Carlisle, a son, Michael William, born December 3, 1958; blessed March 6, 1960, by Lynn Lyman Bishop.

Richardson: To Niel Walter and Eunice Johanson Richardson of Middlesbrough, a daughter, Susan Carol, born December 14, 1959; blessed February 7, 1960, by J. N. Bousefield.

Clements: To Bryan Bygrave and Jean Baker Harvey Clements of Middlesbrough, a daughter, Marion Elaine, born February 6, 1960; blessed March 6, 1960, by Bryan Bygrave Clements.

Rudd: To Douglas William and Doris Leeming Rudd of Middlesbrough, a son, David Thomas, born January 21, 1960; blessed February 7, 1960, by Harold Marshall.

Coxsell: To James and Laura Winifred Cutler Coxsell of Wolverhampton, a son, Gary Selvoy, born January 26, 1960; blessed March 6, 1960, by James Coxsell.

MISSIONARY ACTIVITIES

ARRIVALS:	From	To
March 15, 1960		
Carma Joyce Badlwin	Concord, California	Mission Office
Larry Napoleon Cook	Salt Lake City, Utah	Manchester
Lynn Thomas Lowe	Springville, Utah	Sheffield
Gerald Russell Maughan	Logan, Utah	Norwich
Gerreld Lewis Pulsipher	Salt Lake City, Utah	Norwich
March 29, 1960		
Ronald Melvin Braithwaite	Spanish Fork, Utah	North London
William Michael Burdett	Ogden, Utah	Ireland

TRANSFERS:

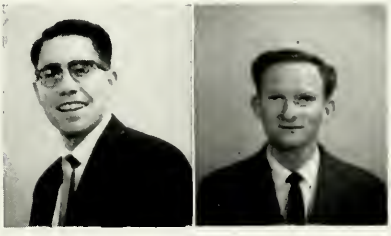
February 1, 1960		
Jon A. Bird	Mission Office	Hyde Park
Robert M. Pixton	Mission Office	Hyde Park
March 1, 1960		
William D. Livsey	Mission Office	Wales
Larry W. Pulsipher	Mission Office	Sheffield
March 9, 1960		
Rayda Kirby	Leeds	Ireland
Gladys M. Moxon	Hyde Park	Ireland
Pamela Read	Hyde Park	Leeds
Donna Rae Shoemaker	South London	Nottingham
Loreine Turley	Mission Office	Wales
Anne M. Womersley	Nottingham	South London
March 11, 1960		
Kenneth B. Berg	South London	Leeds
John M. Burnett	Leeds	South London
March 16, 1960		
Olof W. Asplund	Leeds	Mission Office
Robert E. Clark	South London	Mission Office
Steve B. Coltrin	Liverpool	Mission Office
E. Bruce Farley	Mission Office	Liverpool
Duane C. Ford	Manchester	Hull
Stanley R. Herron	Manchester	Scotland
Dean R. Horrocks	Hull	Manchester
T. James Lowther	Hull	Nottingham
Michael R. Moore	Ireland	Hull
Robert F. Moyle	Nottingham	Manchester
Drayton G. Nuttall	Norwich	Ireland
Douglas A. Robbins	Sheffield	South London
Ralph A. Sheffield	Scotland	Norwich
March 17, 1960		
Marlon H. Kent	Newcastle	Leeds
March 18, 1960		
Harold D. Newey	Leeds	Newcastle
March 21, 1960		
Bryce D. Cahoon	Hull	Nottingham
Murray L. Harmon	Nottingham	Hull
March 27, 1960		
John T. Evans	Birmingham	Mission Office
March 28, 1960		
Olof W. Asplund	Mission Office	Leeds

APPOINTMENTS:

Larry A. Tyler appointed Mission Bookstore Manager effective February 1, 1960.
William D. Livsey appointed Supervising Elder of Wales District effective March 1, 1960.
Larry W. Pulsipher appointed Supervising Elder of Sheffield District effective March 1, 1960.
Steve B. Coltrin appointed Travelling Elder effective March 16, 1960.
Coleen Hamilton appointed Mission Recorder and Relief Society Secretary effective March 9, 1960.
N. Marlene Sorenson appointed Secretary to the President effective March 9, 1960.
John T. Evans appointed Second Counsellor of the North British Mission effective March 27, 1960.

RELEASES:	From	Districts laboured
March 23, 1960		
° **Nad R. Brown**	Richfield, Utah	Scotland; Mission Office Leeds; Norwich; Liverpool
May 20, 1960		
† **Keith R. Knight**	Salt Lake City, Utah	Sheffield, Wales, Mission Office, Central London

° Travelling Elder and Supervising Elder of Liverpool District.
† Travelling Elder and Supervising Elder of Central London District.



K. Ronald Knight Nad R. Brown

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments."

Doctrine and Covenants 82:14.